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POETRY.

From the British Magazine.

COLLEGE GARDENS.

AN EVENING IN THE LONG VACATION.

A mountain lake, where sleeps the midday moon,
When beetle booming by is heard no more,—
'Twixt drowsy hills and sea a sultry noon;
A rural church, some evening funeral o'er;
The image of a leaf on watery floor:
On cloistral pane the gaze of saint or seer,
Suffused with lesson sweet of heavenly lore
And heavenly-rapt affection. These all wear
Calm unalloyed, but none as lingereth here.

The long green avenue, where light and shade,
Chequering the floor, now play, now sleep profound;
Old pines the lonely breeze that by them strayed
Wooing in vain; old yews, and far beyond,
The trees and aged spires seem to have found
A voice, while busier sounds are dimly spent,
As waken'd by the stillness. One around,
On pillars of blue light hath spread his tent:
Walks he not here below in silence eloquent?

And now we hear him; thus when nature's wheel
Is still, we find ourselves hurrying along,
In crowds ourselves alone we mostly feel,
When turbulence of business, and the throng
Of passionate hopes, which unto earth belong,
And mould too oft from earth the rebel will,
Sleep, then we hear the mighty undersong
To which loud Niagara's voice is still,
And mute the thunders strong which air and ocean fill.

O heavenly love, that o'er us sin-defiled,
With thy bless'd arm beneath us, leaning low,
Dost watch! fond mother, o'er thy slumb'ring child,
That still in dreams is tossing to and fro,
And knowing, knows thee not! Ay, come and go
Thy messengers of pity: from heaven's door
The star its silver image shoots below,
Seen instantaneous in the watery floor—
So quick 'tween earth and heaven thy beams of mercy pour!

Into my cold and leaden spirit stream
Out of thy star of beauty, that doth burn
Around my Saviour's brow. Oh, grant one beam,
One faint, dim emanation from thine urn,
Which e'en in me may so responsive turn,
Like magnet, to thy pole, that I may rove
No longer. I my daily path would earn,
And gather tow'rd the haven; I would move
On by thy light, till lost in everlasting love.

Oh, hide me in thy temple, ark serene!
Where, safe upon the swell of this rude sea,
I might survey the stars thy towers between,
And might pray always; not that I would be
Uplifted, or would fain not dwell with thee
On the rough waters, but in soul within
I sigh for thy pure calm, serene and free;
I too would prove thy temple, 'mid the din
Of earthly things, unstained by care or sin,

Into the deeps where evening holds her court
A feather'd flock are winging their wild flight;
Now gradual fading far, now borne athwart
And seen again, now lost in infinite
And sea of purple; we with eager sight
Would match their soaring wing, as on the swell
Of music ling'ring in some vaulted height,
Then sink, and feel our chain and earthly cell;
When shall the soul be free, and in those glories dwell?

From the British Magazine.

AN ECCLESIASTICAL HISTORY OF THE REIGN OF ELIZABETH, QUEEN OF ENGLAND, A DESIDERATUM.

There is certainly no want of talent or effort in the body diffusive of the republic of literature of this country at the present time. The press sufficiently attests the fact. It might therefore be a just matter of surprise, that any work of importance, and much more so if the importance were obvious, should be overlooked and neglected. And yet, with all the superfluity of literary exertion, which can hardly be regretted, it must be admitted by all who are interested in such subjects, that we are still in want of any thing like a complete or satisfactory history of the Church or Christianity in this country during the reign of Queen Elizabeth. The secular history of that eventful and interesting reign has found an original and most satisfactory historiographer in Sharon Turner; although some small portions might have been spared with benefit. I shall have to recur to this history before I conclude. The greater number of our ecclesiastical historians, who confine themselves to the period referred to, or, to speak more distinctly, the historians of the Reformation, content themselves with carrying on the narrative of that purgatorial Revolution to the beginning of the reign of Elizabeth, when the Reformed Church first assumed the regular form which it has preserved to the present day. This was perfectly reasonable; and we are quite satisfied that Heylin, without his authorities, and Burnet with them, together with Soames, who has gleaned every thing from both, and from the indefatigable collector Strype, should terminate their labors at the same point. But a great many additional considerations make it desirable that the historical inquiry should proceed further; and, indeed, run through the long reign of the virgin queen to the very end, if not into the incipient reign of her successor. Strype's Annals of the queen have done much; and the ecclesiastical student has contracted a debt of gratitude to the truly Protestant compiler of our Church's history which can never be discharged. But with all his qualifications and performances, Strype has not anticipated the wants or just expectations of the Protestant reader. His object was, to collect every thing which either was or might turn out to be valuable. Such a plan must embrace much matter which to general readers would be superfluous. The work, too, was his last; and of course betrays much of the imperfection of its circumstances, particularly in the latter portion. The estimable author, likewise, appears to have had his attention but imperfectly awake to the more critical points of the fortunes of the reformed Christianity in this kingdom; nor does he seem to have been so sensible as he might be to the calumnies which were industriously circulated in the countries of Europe, even in English, and much more in Latin, Italian, and Spanish, against the cause, agents, and subjects of the Anglican Reformed Church.

The defects just stated are perhaps, under present circumstances, more clamorous for supply than in the age of Strype, or any which has succeeded to the times in which we live. The historians of Romanism stalk over ground which they assume to be quite their own. Dodd of the last century, and Butler of this, exhibit the martyrs of the Vatican on British ground, as if their patent were unquestionable, and as if the descendants and adherents of Cranmer, Ridley, Latimer, Hooper, Philpots, &c., had nothing to do but to acknowledge their own defeat. Circumstances, too, favorable to the purpose have introduced into this country of late a greater portion of Papal books than usual. All descriptions of contemporary works vilifying and calumniating the English Reformation, particularly in foreign languages, have found their way into the stocks of our first-rate bibliopolists. How far this may have been accidental is another question. But so the fact stands.

Now what I have in view in suggesting the history which forms the subject of this communication is, to obtain from some competent scholar something reasonably and effectually counteractive of the position assumed by our religious opponents. He who undertakes the task need not be afraid that he shall find nothing to do; although at the same time he may spare himself extravagant alarm. He should understand, besides his own language, not only the Latin, which is implied in the lowest pretensions to scholarship, but likewise the Italian and Spanish. He must study the works of Cardinal Allen, both vernacular and Latin, as well as those of Sanders and Parsons—of the former, in particular, the Schisma, with Rishton's continuation, and the Monarchia Visibilis; of the latter, the De Persecutione Anglicana, with some others. These, indeed, or the chief of them, will be found in Bridgewater's *Concertatio Eccl. Cath.*, a work containing other pieces of importance to the history of the time. Indeed, Allen's Defence, whether in English, or, as there, in Latin, is very serviceable,—as enouncing plain, honest, Papal doctrine, without phrases, reserve, or disguise, even to the acknowledgment and employment of the *third canon of the fourth Lateran Council.* The Admonition found in Bridgewater's collection, compared with the Admonition to the Nobility, sanctioned, at least, by the cardinal accompanying the celebrated Armada, will place in a strong and interesting light the union of the lamb and the wolf not uncommon in the composition of the Romanized character. The smaller histories of the Schisma, by the Jesuit, Ribadeneyra, and by the Florentine gentleman, Bernardo Davanzati, still popular, and reproduced, (the Venetian edition of 1756 is before me,) ought not to be neglected; and much less the bulky histories of Pollini, published in Rome with license, 1594; and of Diego de Yepes, Confessor of Don Felipe II., *de gloriosa memoria*, in Madrid, with privilege, 1599. The imputed miracles should not be despised; for, false as they were in reality, the *belief* of them and their effects are historical *facts* of no little moment and instruction. The two Histories of the Jesuitic Mission in England, by the two Jesuits, in separate works, Henry Moore and Daniel Bartoli, will claim a careful perusal, and furnish facts of importance, which in after times it has been thought prudent to make a portion of Disciplina Arcani. The pictorial exhibitions of Verstegan, in his Theatrum Crudelitatum Hœreticorum, as well as the Eccl. Angl. Trophœa, published with the privilege of Gregory XIII., in Rome, 1584, with five additional plates and explanations, are perhaps, still more than simple writings, a proof of what improvements invention is capable, when no restraint from shame or the fear of detection is present; and when the writer or designer is secure among all-potent friends, and *undique recalcitrat tutus.*

In opposition to this array of Papal strength, the Protestant historian will first and duly avail himself of the materials which that very array supplies—the *gratuitous* character of many of the assertions, and the *self-contradictions* into which the authors sometimes fall—to pass over counter-evidence which belongs to other sources. He will make himself well acquainted with the general train of the history of the time in Camden, and Strype likewise, who, on account of his documents, is to be read as a contemporary. Among particular defenders of the ecclesiastical acts of the rulers during the reign of Elizabeth, the first or earliest place is perhaps due to the opponents of Sanders' *Magnum Opus*, Bartholomew Clerk, in his *Fidelis Servi, Subdito Infideli Responsio*, and George Ackworth, in his *De Visibili Rom' anarchia*, both in 1573. They would have been better had they been less rhetorical. For the earlier part of the period, however, they are valuable. There succeeds chronologically another work of more merit, and I apprehend very little known, by Lawrence Humfrey, *Jesuitismi Pars I.; sive de Praxi Romanæ Curiæ contra Resp. et Principes: Et de nova legatione Jesuitarum in Angliam*, &c., 1582. It is particularly directed against Parsons' *De Persecutione Anglicana*, and contains a triumphant defence of severities *rendered necessary* by the sufferers. Burghley's *Execution of Justice* follows, the first edition in 1583, the second (more common) the beginning of the next year. The student will observe how feebly, though adroitly, the attempt is made to answer it in Allen's Defence. These works, in point of time, fall considerably short of the entire extent of the reign under notice; and perhaps the general history of the country, the public trials of the prisoners, afford sufficient data by which to determine both their guilt and its peculiar character. But of all writers on this critical portion of our history, none is better entitled to attention than the secular priest William Watson, in his *Important Considerations*, exculpating the queen and government from severity not made necessary by the sufferers, by their treason, and their defiance of the law. The Jesuits owed him a mortal grudge; and they never suffer such debts to go unpaid. In the course of the studies necessary in the task here proposed, it will occur, as a procedure absolutely necessary, to direct attention—a deliberate and intense attention—to the synchronous events of the continent, to the consistory of the Pope, and the cabinets of the sovereigns called catholic,—to the solemn confederacy for the destruction of the Reformed religion, particularly in England, to the acts projected and executed in consequence of that confederacy, and to the immense amount of hostile force threatening the existence not only of Protestantism, but of the kingdom itself. It was in the sovereignties of Europe, spiritual and temporal, and in the councils of their rulers, that the destinies of England were discussed and settled. What inquisitions had done in Spain and Italy, and a sweeping massacre in France, was to be effected in Britain by its entire subjugation, and the consequent purifying process. Christian England was to be blotted out from the number of nations. This is the true secret and justification of the preventive severity of her government. An attentive and impartial inquirer need go no farther for proof of this fact than to the anathematizing bull of Pius V. against the Queen of England. It has been said in apology, that his holiness was *misinformed;* and there is great reason to believe he was; and the misrepresentations given *before* the bull will account for those continued to the present time *after* it. They mutually reflect the light of truth on each other.

One word upon the pretended *martyrdoms* of the sufferers. The bull just alluded to absolutely identified the character of priest and traitor; they were thenceforward inseparable. This afforded the pretence that the individuals suffered for their religion. To the complete and eternal refutation of this pretence, it is provable fact, that had not these persons superadded the character of traitor to that of subject of the Roman religion, whether lay or ecclesiastic, they would have incurred no material molestation; slight forfeitures would have been the worst. The acknowledged quiet enjoyed by Romanists during the first ten years of Elizabeth places this fact beyond any rational question; and no claim can be advanced to the praise of martyrdom by those of the Roman priesthood who were executed in her reign, except treason convey it.

There is a book which I have almost wittingly omitted on this subject, because it may best be introduced here—it is the *Pseudomartyr* of the celebrated John Donne, published in 1610. I may run some risk of underrating the reading of the readers of the British Magazine, but I am half inclined to suspect that I have named a volume hardly known in the present age farther than the mere title; and it deserves much better acquaintance. It was a hasty but not ill-considered work. It was written, as the biographer, Isaac Walton, relates, in the space of six weeks; but the contents had been laid in long before. It is a work containing passages of sound argument and research on an important subject, with flashes of sustained eloquence to be met with only in productions of the highest order. The sketch of the Reformation in chapter iv. pp. 135, &c., is distinguished by a profundity and philosophy to which few even of practised writers attain. At the close of the preface there is a passage on the grant or assumption of martyrdom in the case of the Romish sufferers under Elizabeth, which is quite in harmony with the subject of this paper, and will not probably disappoint the reader. The preface is addressed to the priests, the Jesuits, and their disciples; and he thus appeals to them:—"I call to witness against you those whose testimony GOD himself hath accepted. Speak, then, and testify, O you glorious and triumphant army of martyrs, who enjoy now a permanent triumph in heaven, which knew the voice of your Shepherd, and staid till he called, and went then with all alacrity—Is there any man received into your blessed legion by title of such a death as sedition, scandal, or any human respect occasioned? Oh, no! for they who are in possession of that laurel are such as have washed their garments, not in their own blood only, (for so they might still remain red and stained,) but in the blood of the Lamb, which changes them to white."

There is another quotation from another author which I am unwilling to pretermit; because it contains so much deep and practical wisdom, and is so well calculated to be a guide to any scholar who should undertake the work here recommended, that he would be in danger of error should the suggestions escape him. Edmund Bohun, in his English translation of the Apology of the Church of England, by Bishop Jewel, has in his preface these observations relative to the representations of Romanists respecting their treatment under Elizabeth:—"But there is some allowance to be made for the misinformation of strangers, who, being separated from us by the ocean, were forced to take such accounts as were given them by others; and 1, being too apt to believe the reports of their own priests, whose interest it was to blacken her (the Church of England) what they could; and 2, those of our own *fugitives*, who made the case much worse than they themselves thought it, that they might obtain the more pity, and consequently the better relief and provision abroad, which is wont to be afforded to all those that fly for religion amongst those of the same faith; 3, and also *suspecting* the fidelity of the relations made by *our ministers* in foreign courts; 4, and of all our *travellers* who stuck to and embraced the religion established by law."

I wish the author of the History of the Reformation in England, and of the Anglo-Saxon Church, or one as well qualified, would undertake the suggested work, and propose to himsel. the example in all respects of the first of the above-named productions, of which this indeed would be a continuation.

There was never envy that was not bloody; for if it eat not another's heart, it will eat our own.

From the Christian Watchman.

MODE OF INSTRUCTION IN THE GERMAN SCHOOLS.

(Concluded.)

Dr. L——n, Horace's Odes. The teacher took his place in the desk, with his author and manuscript before him; of the latter, however, he made very little use. The Latin only was spoken. After the usual course of translation and correction, words and phrases were closely examined with regard to lexicography, grammar, and structure. The students were required to strip the ode of its poetical garb, and to put it into pure Latin prose. This was a matter of some difficulty; for one is in such cases very liable to retain a poetical word or a poetical construction, or to employ a word or phrase not sanctioned by good usage. Recitation and lecture were combined. I found that the students were capable of giving the literature of Horace, specifying the best editions and the most valuable essays that had appeared on different portions of his works. This is a kind of knowledge as common in Germany as it is rare in America.

Dr. F——h, now appointed rector of the gymnasium at Nuremberg, on Sophocles. The exercise, as is usual with the higher classes, was in Latin. As the teacher is one of the distinguished later disciples of the great Hermann, we might expect that much of the old Greek and Roman spirit would revive at his touch. Both he and his pupils were enthusiastic in their occupation. The utmost nicety was required in translation. The remarks that were made were full of learning, and were greedily noted down. The explanations of the teacher were preceded by such questions as the following:—What is the course of thought in this strophe? What other reading for such a word? Which do you prefer? What are your reasons? Which has the best manuscript authority? Does this authority rest on the number or on the character of the manuscripts? Which reading agrees best with the usage and spirit of the author? How do you analyze and explain such a phrase? (Your Latin is not good.) How do you express the same idea in Greek prose? Another construction is also admissible; what is it? The whole exercise afforded admirable specimens of classical criticism.

I attended a recitation or lecture, (in fact it was both,) of the same on Horace's Satires, i. 9. I will simply give some of the questions that were proposed, with the answers, when not too long. "What is the subject of this satire?" "A vain and garrulous young man." "In what quarter of the city was the via sacra?" "Why was it called sacra?" "What is the Greek for 'totus in illis?'" *Olos genesthai.* "How else may it be expressed in Latin?" "Omnis in illis." "Is 'rerum' governed by 'quod,' or by 'dulcissime?'" "By the latter." "What is the force of 'occupo' here? how would you express it in Greek?" *Phthaino poion.* "To what is the word 'misere' in this case equivalent in sense?" "To vehementissime." "What does 'puer' mean here?" "A footman. "What in Greek?" *Akolouthos.* "What is the Greek phrase corresponding to 'in aurem dicere?'" *Eis ous legein.* "What is the meaning of 'cerebri,' or of 'homo cerebrosus?'" "An ardent man." "What is the force of 'nil agis?'" "It is equivalent to frustra." "What is the expression used in Greek for 'demittere auriculas?'" *Ta ota epi ton omon echein.* What does it mean? "Ægre ferre." For what does 'urna divina' here stand? Divination. What is the Greek word? *Mantike.* How does 'hosticus' differ from 'hostilis?' "As *civic* does from *civil.* The former means *pertaining to, externally;* the latter, *having the spirit or nature of;* the one is circumstantial, the other essential." The exercises which I witnessed of the same teacher in Sophocles and in Homer's Odyssey, were in many respects different, but of the same general tendency.

Rector Sch—t on Eutropius x. 4. As soon as the teacher entered the lecture-room, each member of the class of small boys presented him their little books which they had made of common paper, where they had written down every new word, with its signification, which had occurred in the lesson, and having committed them to memory were now examined. This is one of the most striking and admirable peculiarities of the German mode of teaching languages. The German students are not always turning to their lexicons to look out words which they may already have had more than a dozen times. As one part of acquiring a new language is a work of memory, the early and daily exercise of this faculty is rigidly exacted. Even in the early stages of education, the dictionary begins to be used only in rare cases, and then mostly for critical purposes. An immense deal of time is thus saved, and the foreign air of a Greek or Latin book soon vanishes. This method cannot be too highly recommended; it makes every thing else easy and attractive. The class proceeded to translate, and coming to the phrase "vir ingens," translated it "a great man." "No," said the teacher. "A distinguished man." "No; let another translate it." "An excellent man." "Bewahre," (GOD forbid!) said he, "the next." "An able man." "That is better, but still too weak." "A powerful man." "Right. What emperor of modern times would you call ingens?" "Napoleon." "What is the Latin for the phrase 'with great diligence?'" "Ingente diligentia." "What else?" "Eximia diligentia." "Another still." "Incredibile diligentia." "What have you to say about Constantine?" "He was a distinguished emperor." "What else?" "He was the first Christian emperor." "Any thing further?" "He removed the seat of empire from Rome to Constantinople." A large map of the east was before them, and ample illustrations were given of the political geography of that period. "Why is the subjunctive mood here used?" "Because ———." "Your rule is correct, but inapplicable here. What kind of sentence is this?"——— "Well, then, what rule?"——— "What is the original meaning of 'affectans?'" "To place one's self upon something." "What case does it govern?" "The accusative." "How do you translate 'affectans viam?'"——— "'Affectans spem?'" ———"'Affectans imperium?'" "What is the meaning of 'bellum inferre?'" ——— "How would you translate this sentence into Latin:—Napoleon the Emperor of France declared war against Alexander, Emperor of Russia?" ——— "Can we also say 'denuntiare bellum?'" "Yes, but it is not so good an expression." "'Quamvis esset.' Why is not the indicative 'erat' here used?" "It might have been so; but Cicero always uses the subjunctive with this conjunction." "Necessitudo et affinitas. Why is the latter word added?" "To limit or specify the meaning of the former." "What is the meaning of 'necessitudo?'" "A close and inseparable connection, an intimate or near relation; but it has a generic meaning, including many kinds of relations." "What means relation by blood?" "Cognatio." "Relation by marriage?" "Affinitas." "How do you translate this into Latin: to have intercourse with any one?" "Commercium habere cum aliquo." "In what instances do the Romans employ adjectives where we employ adverbs?" "When these words refer to time or place." "How would they express: He came suddenly?" "Repentinas venit." "He rose early?" &c., &c. At the close the teacher called upon one of the class to tell what he had learned during that recitation. Perhaps it was a principle in grammar, or the meaning of a particular phrase, or a nice distinction of words and of constructions. If the student betrayed an imperfect comprehension of the instruction that had been imparted, another was directed to give a full and clear view of the subject. If there was still an important omission, the teacher gave a second explanation. He then passed to another, asking what he had learned, and another, and then another, and so half through the class, when the bell rung, and the boys, though only about twelve years old, seemed to be in no hurry about their dinner.

Dr. L——n, Greek exercises. The students came together, after having translated into Greek a passage from some German historian, which had been given out, and the teacher returned to them their written exercises more or less marked with red. He then took his place in the desk with the German book containing the passage before him, and the black board behind. The first sentence began with a particle. "How," said he, "do the Greeks express the force of this particle?" "By a participial form of the verb." "What tense?" "Aorist." "Some of the class have written it as you now see it on the black board. Is that correct? Who will tell me what the error is? The tense is not correctly formed; or, in this verb that tense is never used. Most of the class have written such a word with such an accent; is this correct? What kind of word is this? What is the rule for the accentuation of such words? How would this phrase be expressed in Latin? How in Greek? What Greek particle corresponds to such a German particle? In a dependent member of a sentence, what would it be? When is the circumflex accent to be used? After going through the whole passage in this way, although each student had written it previously, the book was delivered to one of the class to read and translate the first sentence again. Another was called on to give rapid repetition of the translation. Then a second sentence was read, and a third called upon to translate it. If he hesitated upon a word, that word was passed to another, and then the former proceeded. This was also repeated, and thus the whole lesson was doubly reviewed upon the spot. I examined the written exercises, and found them neatly and beautifully written, and every word marked with accents.—*Professor Sears.*

From Rev. Erasmus Middleton's Evangelical Biography.

THE LIFE OF JOHN DAVENANT, D. D., BISHOP OF SALISBURY.

This very learned prelate was the son of an eminent merchant, and born in Watling street, London, about the year 1570, but originally descended from the ancient family of the Davenants, of Sible-Heningham in Essex, and of Davenant's Lands in that parish, where his father was born, and his ancestors, (says Mr. Fuller,) continued in a worshipful degree from Sir John Davenant, who lived in the time of King Henry III. What school he was educated in, we cannot find. But he was admitted to Queen's College in Cambridge, in 1587, where he took his degrees in arts regularly, after having given in his juvenile exercises such an earnest of his future maturity, that Dr. Whitaker hearing him dispute, said, "that he would in time prove the honor of the university;" a prediction (as Fuller observes) that proved not untrue.

A fellowship was offered him about 1594, but his father would not suffer him to accept it, on account of his plentiful fortune. However, after his father's decease he accepted of one, and was admitted into it in September, 1597. Being thus settled in the college, he distinguished himself (as he had already done before) by his learning and other excellent qualifications; and in the year 1601 took his degree of Bachelor of Divinity. In 1609 he proceeded Doctor; and the same year was elected Lady Margaret's Professor of Divinity

In the year 1614 he was chosen master of his college; and became so considerable, that he was one of those eminent English divines sent by King James I. to the Synod of Dort, in the year 1618.* He returned to England in May, 1619, after having visited the most eminent cities and other remarkable places in the Low Countries. Upon the death of his brother-in-law, Dr. Robert Townson, he was advanced to the See of Salisbury, and continued in favor during the remainder of King James' reign; but in Lent, 1630-1, he incurred the Court's displeasure, for meddling (in a sermon preached before the king at Whitehall) with the predestinarian controversy, "all curious search into which," his majesty King Charles had strictly enjoined, in his declaration prefixed to the thirty-nine articles in 1628, "to be laid aside."

As soon as his sermon was ended, it was signified to him that his majesty was displeased he had stirred this question, which his majesty had forbidden to be meddled withal, one way or the other. The Bishop's answer was, that he had delivered nothing but the received doctrine of our Church, established in her seventeenth article, and that he was ready to justify the truth of what he then taught. He was told the doctrine was not gainsaid, but his majesty had given command these questions should not be debated, and therefore he took it more offensively that any should be so bold as in his own hearing to break his royal commands. To which he replied, that he never understood his majesty had forbid the handling of any doctrine comprised in the articles of our Church, but only raising of new questions, or adding of new sense thereunto, which he had not done, nor ever should do.

Two days after, when he appeared before the privy-council, Dr. Samuel Harsnet, Archbishop of York, made a speech near half an hour long, aggravating the boldness of Bishop Davenant's offence, and showing many inconveniences that it was likely to draw after it. When the Archbishop had finished his speech, the Bishop desired that since he was called thither as an offender, he might not be put to answer a long speech upon the sudden, but that his grace would be pleased to charge him point by point, and so to receive his answer; for he did not yet understand wherein he had broken any commandment of his majesty's, which was taken fo granted.

After some pause, the Archbishop told him he knew well enough the point which was urged against him, namely, the breach of the king's declaration. Then he stood upon this defence, that the doctrine of predestination, which he taught, was not forbidden by the declaration: first, because in the declaration all the articles are established, amongst which the article of predestination is one. Secondly, because all ministers are urged to subscribe unto the truth of the article, and all subjects to continue in the profession of that, as well as of the rest. Upon these and such like grounds, he gathered, it could not be esteemed amongst forbidden, curious, or needless doctrines; and here he desired that out of any clause in the declaration it might be showed him, that keeping himself within the bounds of the article, he had transgressed his majesty's command; but the declaration was not produced, nor any particular words in it, only this was urged, that the king's will was, that for the peace of the Church these high questions should be forborne. He added, that he was sorry he understood not his majesty's intention; which if he had done before, he should have had choice of some other matter to treat of, which might have given no offence; and that, for the time to come, he should conform himself as readily as any other to his majesty's command. Whereupon, he was dismissed.

At his departure, he entreated the Lords of the Council to let his majesty understand, that he had not boldly, or wilfully and wittingly, against his declaration, meddled with the forenamed point; and that now, understanding fully his majesty's mind and intention, he should humbly yield obedience thereunto. The reader may see the good Bishop's own account of this affair, in his letter to Dr. Ward, preserved in Fuller's Church History, book xi. p. 140, &c.

For this pretended contempt of the king's declaration, he was not only reproved the same day, but also summoned to answer two days after before the privy-council; and though he was dismissed without further trouble, and even admitted to kiss the king's hand, yet he was never afterwards in favor at court.

He died of a consumption upon the twentieth of April, 1641, to which, it is said, a sense of the sorrowful times he saw coming on did not a little contribute; and was buried in Salisbury cathedral, where there is a stone placed to his memory. Among other benefactions, he gave to Queen's College, Cambridge, the perpetual advowsons of the rectories of Cheverel Magna, and Newton Tony, in Wiltshire; and a rent-charge of thirty-one pounds ten shillings per annum, for the founding of two Bible-clerks, and buying books for the library in the college. As to his character, he was humble and hospitable; painful in preaching and writing; and behaved in every station with exemplary gravity and moderation. He was a man of great learning, and a very eminent divine.

His works are, I. A Latin Exposition on St. Paul's Epistle to the Colossians. *Expositio Epistolæ D. Pauli ad Colossenses, per Reverendum in Christo Patrem Joannem Sarisburiensem Episcopum in lucem edita: Olim ab eodem, Dominæ Margaretæ in Academia Cantabrigiensi Professore Theologico, dictata*, fol. The third edition was printed at Cambridge, in 1639. It is the substance of lectures read by our author as Lady Margaret Professor. So were also the following: II. *Prælectiones de duobus in Theologia controversis capitibus: De Judice Controversiarum, primo: De Justitia habituali et actuali, altero, &c., Cant.* 1631, fol. III. In 1634, he published the questions he had disputed upon in the schools, forty-nine in number, under this title: *Determinationes Quæstionum Quarundam Theologicarum, per Reverendissimum Virum Joannem Davenantium, &c*, fol. IV. Animadversions upon a treatise lately published, (by S. Hoard) and entitled, "GOD'S Love to Mankind, manifested by disproving his absolute decree for their damnation." Camb. 1641, 8vo.

* The others were, George Carleton, D. D., then Bishop of Landaff, and afterwards Bishop of Chichester; Joseph Hall, D. D., then Dean of Worcester, and afterwards Bishop of Exeter and Norwich; and Samuel Ward, D.D., Master of Sidney College, Cambridge, and Archdeacon of Taunton. [But the air not agreeing with Dr. Hall, he obtained leave to return to England about Christmas, and Thomas Goad, D. D., was sent in his room.] They embarked October the seventeenth, landed at Middleburgh the twentieth; came to the Hague the twenty-seventh of the same month; and thence removed to Dort, where the Synod was opened, November the third, O. S., and ended April the twenty-ninth. They came back to England May the seventh. During their stay in Holland, these four divines had ten pounds a day allowed them by the States, and a present of two hundred pounds, at their departure, for their charges; besides a golden medal to each of them, on which was represented the Synod sitting.

From the British Magazine.

ALTAR AND SACRIFICE.

SIR,—In your number for June, your correspondent "T. G." expresses his regret at the use of the words *altar* and *sacrifice*, (in reference to the holy communion,) on the part of some persons who write in this Magazine. I have myself an opposite feeling upon the subject, and am glad those words are being brought into use; and as the subject is in effect of a very vital and important character, I will beg leave shortly to state the principal reason I have for differing from "T. G."

The terms *altar* and *sacrifice*, in reference to the eucharist, were habitually used by the orthodox fathers and teachers of the early church; and that no such fiction as the Romanist sacrifice of the mass was meant by them, is, I presume, not unknown to "T. G.," or to any one who deliberately expresses an opinion on these questions. The Romanist perverted these words to suit his own unscriptural and uncatholic doctrine upon the subject; and it seems in consequence of the injury thus done upon Christians, that the language which had been thus abused was, at the Reformation, set aside for a season, as in a sacred retirement, till it should become safe to restore it to its accustomed place and use.

If the Church of Rome were at agreement with the catholic fathers upon the sacrifice of the eucharist, it would be quite right that we should surrender to that Church the prerogative of using their language; but as it does not, it is unfair to ourselves, and treason to the cause of truth, to perpetuate the robbery beyond the necessities of its season.

Most of the *reasons* which your correspondent quotes from Strype, are to show that a table ought to be used in churches instead of an altar, which proves the reverse of his position, that Queen Elizabeth directed that what before had been an altar, should thereafter be *called* a table. The Romanist altar is an edifice generally containing images and reliques; when this was removed, it was thought convenient to call the table used for the holy communion by some other name than altar, as that word was *appropriated* in the minds of the people, and was connected in their apprehension with the errors of Romanism.

The habit of looking back to the reformers as to the sole founders of our faith, is a surrender of our privilege and blessing as members of the catholic and apostolic Church. The reformers aimed to restore us to our state of liberty and truth; and the nearer we get back to the tone and maxims of the primitive Church, the deeper will be the debt we owe them. In Newman on Romanism, (pages 281, 282,) there is some information which bears much upon the matter, and which, indirectly and unintentionally, puts

one on one's guard against the peculiar way of thinking which belonged to some foreigners who connected themselves with the Reformation:—

"The Church is not built upon individuals, nor knows individuals. We do not receive the (39) Articles from individuals, however justly celebrated, but as recommended to us by our Church itself; and whether we judge of the Church's meaning, in imposing them, by the consent of her divines since their imposition, or by the intention of that convocation which immediately ratified them, we shall come to this conclusion, that, whatever have been the designs or feelings of individuals, *she* intends us to receive them as portions of catholic teaching, as expressing and representing that ancient religion which of old time found voice, and attained consistency, in Athanasius, Basil, Augustine, Chrysostom, and other primitive doctors. This is plain, I say, to a demonstration, from the words of the convocation of 1571; which, when imposing the Thirty-nine Articles, also enjoined by canon, that 'preachers should be careful that they never teach aught in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament, and *which the catholic fathers and ancient bishops have collected from that very doctrine.*"

A Church professedly using the *teaching* of "the catholic fathers and ancient bishops," does not withhold herself from using their accustomed *language*, unless on the ground of some circumstance not affecting *them;* she does not so by fixed rule, but only as a temporary expedient.—Where the compulsion is past, it seems agreeable to the spirit of a reasonable and genuine Churchman to make use of the liberty which is his portion; and not go doggedly on, obeying the literalisms of a command which in the intention is taken off and repealed.

The dismissal from our theology of the reverent terms referred to, now that the need of dismissing them is past, is, I fear, something worse than merely useless and trifling. When we speak of sacred things in a less reverent tone than we *might*, we are opening a path to worse consequences than are perhaps foreseen; and after the experience which many are aware of, in reference to the two terms which your correspondent complains of, one need any thing, I think, but regret the reintroduction of language which one may hope will establish the maxims and feelings originally connected with it. In country churches I have myself more than once known the Lord's table converted into a seat for the musicians; which, I think, would scarcely have happened, if the term *altar*, instead of *table*, had been in their thoughts. And with respect to the current notions of many religionists, on the nature of the holy communion, one should think that any authorized term would prove instructive and beneficial, which should carry with it the assurance, that "the body and blood of our LORD JESUS CHRIST is therein verily and indeed taken and received." Your correspondent expresses a fear that the use of the term sacrifice will guide to a belief in *transubstantiation;* but we all know, that it was used among the primitive Christians for centuries, without betraying any relation to that presumptuous and irreverent doctrine.

COMMUNICATIONS.

For the Churchman.

FAITH.

Mr. Editor,—Few subjects have given more frequent exercise to the pen of the theologian—not any within the entire range of divinity has been the parent of a greater aggregate quantity of sound sense, on the one hand, and of extravagant absurdity on the other, than "faith." By one party, faith, the saving faith of St. Paul's epistles, has been represented as a term synonymous with the secret assurances of the Puritans of Cromwell's days, or the Revivalists of our own; as a virtue so excellent in itself as to supply the place of every other virtue, public or private; as the mere gift of GOD, bestowed at random, so to speak, upon the most dissolute as well as upon the most pure in mind and morals; as a thing frequently denied to the humble inquirer for half a century, and frequently granted to the abandoned criminal on the scaffold; and yet, with all this, as the necessary precedent of human salvation, without which, in the peculiar sense affixed to it by themselves, eternal misery must be the fate of all. By another party, the very opposite extreme is held. These persons affect to embrace the sentiment of the poet—

"For forms of faith let angry bigots fight;
His creed cannot be wrong, whose life is right."

And so, treating faith as a thing illusory and unprofitable, they ascribe the salvation of such as shall be saved wholly to the effects of their general conduct on the welfare of mankind. In the eyes of the politician, the last will no doubt appear a preferable species of doctrine to the first; but I need not add, that it is not the doctrine of Christianity. By a third party, again, faith is confined to the mere act of believing in GOD, as he is set forth in holy Scripture, and in the redemption of the world by the death of CHRIST. Those who restrict the meaning of the term within these narrow bounds, very properly contend, that unless it be accompanied by holiness of life and purity of morals, it will avail nothing to the salvation of him who professes it. Whilst a fourth party, alarmed at the idea of ascribing any merit to good works, maintain, that however necessary good works may be, as far as the individual himself or his fellow-mortals are concerned, they are valueless in the sight of GOD, who has promised to bestow upon faith, and upon faith alone, the reward of eternal life. In my opinion, one and all of these parties are in error, though certainly they err not to the same extent.

The first party err, because they mistake for a rational and sober faith the wild workings of a disordered imagination. Faith—real, solid, and living faith—can hardly be acquired in a moment, without the operation of a miracle. When a man is under the excitement of any violent impression, such as that produced by terror, by astonishment, by joy, or even by sorrow, a skilful manager may, perhaps, persuade him to profess a belief in any thing which tends to keep up the excitation, or to divert it into an agreeable channel. Thus, the criminal who is about to suffer death, and whose past life may have been one of utter ignorance or vice, if he be assured, as is frequently the case, that all who obtain so much faith as to produce an internal conviction that CHRIST died for them in particular; and that the anticipation of salvation here, will be followed by actual salvation hereafter—seldom fails to work himself up into the state of mind required of him. But is this faith? or are that man's prospects the more bright, because in his last moments he has presumptuously dared to pronounce GOD a liar, who has promised to judge all men according to their works? Surely not. In what respects the second class of reasoners err, I need not repeat. Their creed, or rather their want of creed, will find no support in that volume which distinctly says, "He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Of the third and fourth classes it may be sufficient to observe, that they err by considering either faith, or morality, or even both combined, as in any degree the *cause* of man's salvation. Faith and good works are unquestionably the *conditions* on which an admission into the kingdom of heaven has been promised to man; but between the conditions of obtaining any benefit, and the operative cause of that benefit, there is the widest possible difference. The divines, therefore, who, from a fear of ascribing any *merit* to good works, ascribe the entire merit of salvation to faith, fall into the very same error with those from whom they differ. There is no more merit in faith, however we interpret the term, than there is in good works, considered with reference to human salvation; eternal life being after all, to the most pious and faithful of our race, "the *gift* of GOD, through JESUS CHRIST our LORD."

I have read a good deal on the subject of *faith*, as well what has been written by our old, as by modern divines, but I certainly never met with any exposition of the term Christian faith which has given me more satisfaction than that by the author from whose writings I shall transcribe a few passages. The view which he takes of the question may be stated in few words, and his mode of supporting it cannot be too generally studied.

He draws a broad and marked line of distinction between the terms faith and belief; showing that there may not exist one particle of the former, where the latter abounds. Belief he describes as an assent to propositions which we cannot deny; and too truly observes, that it is held, in the matter of revealed religion, by vast numbers, who have nevertheless no claim to be considered as faithful. Faith, he says, implies that kind of trust in GOD and in CHRIST—that unshaken and unshakeable reliance upon the whole declarations of Scripture, which operates at all moments, and under all circumstances, upon the mind, with force sufficient to defend him who entertains it from the assaults of temptation, and to comfort and support him in trials and difficulties. "Such a faith was held," he continues, "by all the saints of the olden time, from Abel, the first martyr, down to the apostles and fathers of the Church; and such a faith will still be held by those who are really *faithful*, and not mere *believers.*" After bringing forward, from the history of the Old Testament, numerous instances where *faith* has been tried, sometimes to the advantage, sometimes to the disadvantage of the tempted, he goes on to say—

"These are great examples; but in common life also there are trials by which the steadiness of a sound faith is put to the proof. Suppose a person rightly instructed in youth, and taught to know both what he ought to believe, and in what to trust, his faith will then be tried through life by various tests adapted to his successive situations and varying circumstances. His first great task will be, to resist the temptation of the world, and restrain his passions within the bounds of propriety and morality. In these efforts his success will of course be proportioned to his firm reliance on those truths with which his mind was stored by education: supposing, always, the preventing and assisting grace of GOD, which, in every part of life, and under every kind of trouble, must be sought, and which will never be denied to those who rightly seek it. It must be further proved, as he proceeds in life, that he has the steadiness to adhere to what he knows to be the truth, in defiance of the scorn of those who ridicule, or the sophistry of those who strive to undermine his faith; or if he meet with no temptation to deny the truth, he may meet with many which will urge him to depart from the integrity, purity, uprightness, or other proofs of obedience which a true faith prescribes.

"Or it may please GOD to prove him by afflictions of various kinds; disappointment of worldly hopes, the loss of friends, poverty, disease, pain of body, or distress of mind, under any or all of which afflictions, if his faith and trust in GOD and CHRIST do not so far support him as to be made manifest in patient and resigned submission, the issue of his trial cannot be deemed favorable. Yet there is mercy with GOD; and after any, or even many failures, how far that mercy will extend to pardon frailty, is known to GOD alone. Sincere repentance will do all that can be done, accompanied by faith and trust in Him who died for our deliverance, and whose abundant merits can compensate for the worst of our defects."

The following is his description of the Christian life, and it is most rational and sound:—

"By this view it will be seen that the Christian life is properly a life of *faith*. A life of reliance on the truths revealed in the Scriptures; reliance so firm as either to prevent transgression, however strong the temptation, or to recover the offender from it, and enable him to give new hopes by the means prescribed in the Gospel. Sincere endeavors to do well, with sorrow and repentance no less sincere, whenever the deceitfulness of sin may have baffled those endeavors: these are the conditions, without the due performance of which hope must be delusive, and confidence presumptuous; the confidence, not of the faithful, but of those who set aside the laws of GOD and CHRIST, to make new precepts and conditions for themselves."

The following is another beautiful passage, with which he concludes:—

"I have thus endeavored to refute and to expose the chief errors which have prevailed, or do now subsist, respecting *faith*, by showing, in the first instance, that it is not mere belief, but something much more difficult to be attained. Belief may come spontaneously, by proof, or certain knowledge, but faith must be supported by many other virtues, particularly by humility and patience, prepared to submit themselves in all things to the will of GOD. Secondly, it has been shown, that if *faith* could subsist without accompanying virtues, it would be absolutely of no value or efficacy towards obtaining salvation. The case of the thief pardoned on the cross, which has often been grievously misapplied, teaches only what we ought otherwise to believe, that CHRIST could discern true penitents, even under the most suspicious circumstances. But our uniform persuasion should be, that in order to live by our faith, we must also live according to it; which is to live, as far as may be possible, according to the example of our LORD. If we look to that, we cannot but be assured that all iniquity must be as far from his approbation as it was from his practice, and that if he suffers guilt to hope for pardon, it is to encourage repentance and amendment, not to give license to an obstinate continuance in sin, or to the abuse of that very mercy which we adore."

To all this, who will not give his most cordial assent? It were well if preachers in general, when treating of the matter of faith, would adopt such sentiments, and imitate such language. I am, Mr. Editor, NEOMISOS.

To the Editor of the Churchman.

RESPONSES.

Dear Sir,—I was much pleased to see an article in a recent number of the Churchman on the subject of the Responses.

Although not an Episcopalian, yet I have been very much surprised, and, I will add, pained, to see with what indifference and coldness the members of the Church perform this, to me, delightful part of the service. I have been in some of the churches where the person "officially appointed" was almost the only one whose voice was heard. And no longer ago than last Sunday morning I was in a church where the responses were so inaudible, even by him, that it could hardly be known what they were.—And further, after the announcement of the gospel, the ascription of praise, "Glory be to thee, O LORD," which ought to have burst simultaneously from the lips of the whole congregation, was not even breathed, although the minister waited some time for them—looking, as I thought, surprised at the omission. These things ought not to be. It has been remarked by those opposed to the Church and her forms, that her members appear very lukewarm and indifferent to her services and her liturgy.—They admit the spirituality of her liturgy, and the elegance of its composition. But, say they, why is it that her members are not themselves more spiritual, and why do they take so little interest in her services?

Sir, the prejudices against the Church are many and strong. Every member of it therefore, who studies the interest of it ought to be very circumspect that these prejudices may cease to exist. And I think if her clergy were more faithful, their people would be. I never heard but one minister speak to his congregation in censure, for their omitting the responses. He did it very pointedly and severely, but at the same time with a love and affection that could not offend. His people took it in the same spirit and profited by it. Wishing for the prosperity of the Church, I hope for an amendment in this particular. One word in regard to the manner in which some of the clergy read the service. It is frequently done so hurriedly that the people have to respond very rapidly, and even then, they frequently do not finish before the pastor commences again. This should not be. It takes very much from the solemnity and dignity of the service.

Please excuse the crudeness of these remarks from one who wishes well to the Church.

New York, Aug. 15, 1837.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 2, 1837.

REMINISCENCES OF THE CHURCH.—The manuscripts recovered by Dr. Hawks, during his short but important visit to England, form an invaluable historical collection, full of interesting information in regard to the early settlement of our Church in every section in which it was planted. They are contained, as we have before stated, in several folio volumes, written in a fair and handsome hand, and furnished with requisite facilities for convenient and satisfactory reference. They consist, for the most part, of letters written to the venerable Society, the Bishop of London, or other ecclesiastical functionaries, some of them conveying minute statistical details, and others—many of them written by persons of the first rank and intelligence, laymen as well as clergymen—furnishing a graphic and well-defined picture of the religious opinions, feelings, and practices of the time. We fear that the value of this collection is as yet but imperfectly appreciated by the Church at large. Our present object, however, in adverting to it, is not to expatiate on the benefits which may be derived from it in this or in future generations, but to submit a few particulars in regard to the mother Church of this city, which we minuted down after a late reference to one of the volumes, and which we hope will be regarded by many of our readers as agreeable reminiscences of the Church.

The first notice that we find of the Episcopal Church in this state, was while Col. Fletcher was governor of the province. Before his time there was no provision made for the maintenance or support of a minister of the Church of England, nor was a church erected in any part of the province for the use of her members. Through his pious and most generous exertions, contributions were obtained from Col. Francis Nicholson, Governor of Virginia, and many other charitable and well-disposed persons, for the purpose of founding a church in this city. The church was accordingly erected and dedicated (without consecration) to the holy Trinity. This was in the year 1695; and about the same time a charter with several privileges was granted to the rector, church wardens and vestry, to make them a body corporate. Col. Fletcher also obtained an act of Assembly, which settled 100*l.* per annum on the ministers of Trinity Church in the city of New York, and also provided for the support of a ministry in several other counties.

By favor of the governor, the rector of Trinity Church was also allowed 26*l.* per annum out of his majesty's revenue for house-rent. This provision was stopped by Lord Bellarmont, who seems to have been no friend to the Church, and who, as Mr. Vesey (the first rector) complains, brought it near to extinction. It was restored, however, by Lord Cornbury, who religiously promoted the true interests of the Church, and generously protected her servants and members. Through his influence an act was also obtained, which increased the minister's salary 60*l.* per annum. The indifference or hostility of Lord Bellarmont was exhibited probably with a view of propitiating the Dutch and other Dissenters, with whom the Established Church was an object of jealousy, and who seem to have had some influence in its concerns. For among the benefits procured by Lord Cornbury was an act of Assembly, granting sundry privileges and powers to the rector and inhabitants of the city of New York, of the communion of the Church of England, as by law established, which put it in their power to make choice of or recommend a minister for the cure of Trinity Church, which is said to have been before too much in the power of the Dutch and other Dissenters.

Thus it appears that Trinity Church, which has munificently founded or assisted so many other churches, and so liberally promoted other works of charity, was itself originally erected by voluntary contributions. The rector, however, was maintained by a tax levied on all the inhabitants of the city. Among the benefactions bestowed on the church, we find the following specified.

"The Right Hon. and Rt. Rev. Father in GOD, the Lord Bishop of London, hath given a bill to the said church, value 60*l.*"

A sum of about 300*l.* had been a short time previous collected in the province for the redemption of some captives in Algiers. It was provided, that in case of the redemption or death of the captives before the arrival of the money in Holland, the whole sum should be appropriated to other benevolent purposes. The governor accordingly, at whose option it would seem to have been left, assigned the sum for the completion of the steeple of Trinity Church.

The church, as we have said, was erected in 1695, but it was some years after before the steeple was finished; for in a letter, dated, October 5, 1704, we find Mr. Vesey saying that "the steeple was raised to a considerable height." In a subsequent record we find the following notice of the original grant which has since proved the source of so much wealth, and which might never have been bestowed but for the pious ambition of the worshippers in regard to the steeple of their church.

"His Excellency the Governor, taking into consideration the great charges the parishioners have been and are still at in raising the edifice and steeple to that perfection they designed, hath been graciously pleased to recommend to her Majesty the Queen, that it may please her Majesty to bestow a farm within the bounds of the said city, known by the name of the King's Farm, to the use and benefit of the said church, and half an acre of ground adjoining to the said church, designed by his lordship for a garden and house, to be built for the said incumbent."

On Easter Sunday of 1704, one hundred persons partook of the communion in Trinity Church. Many of these, however, were either Dutch or French. At this early period a plan was formed, the nature and design of which we have not examined, to unite the ministers of the different religious denominations in one society. Mr. Vesey, however, declined taking any share in it, declaring that he could not innovate on the ancient usages of the Church; thus entering, in the very infancy of the Church, on the path which has since been so manfully and consistently pursued by his successors.

BISHOP CHASE.—At the last meeting of the Board of Missions, it was decided that appropriations of money to persons other than those in the employ of the Board or subject in some respects to its control, are not contemplated or authorized by the constitution. In consequence of this decision, the salary of $1000 voted the year previous to Bishop Chase was discontinued. From a correspondence published in the Episcopal Recorder, it appears that Bishop Chase has felt conscientiously bound to refund the money already received from the Board, arguing that if the appropriation be unconstitutional for the coming year, it must have been so in the year that is passed. The Bishop has been in consequence subjected to great inconvenience. The following is the letter which the Bishop has addressed to the Board.

TO THE BOARD OF HOME MISSIONS OF THE P. E. CHURCH OF THE UNITED STATES OF AMERICA.

Illinois, August 1, 1837.

Gentlemen,—Will you be pleased to give your attention to the following extract from the "Proceedings of the Board of Missions, Second Annual Report, Baltimore, June 8," p. 6.

The Rev. Dr. Tyng offered the following resolution.

"Resolved, That the salary at the rate of $1000, appropriated to the Rt Rev. Bishop Chase of Illinois, at the last stated meeting of the Board, for the year expiring at the present meeting, be continued until the next stated meeting of the Board. On motion of the Rev. Mr. Jones, this resolution was referred to a committee of three."

"June 9, page 16.

"The Rev. Mr. Jones, chairman of the Committee to whom was referred the resolution respecting an appropriation to Bishop Chase, presented the following report, which, on motion of the Rev. Dr. Milnor, was laid on the table.

"The Committee to whom was referred the resolution respecting a salary to the Rt. Rev. Bishop Chase, beg leave unanimously to report, That in their opinion appropriations of money to persons other than those in the employ of the Board, or subject in some respects to its control, are not contemplated or authorized by the constitution. They beg leave to be discharged from further duty. All which is respectfully submitted.

LOT JONES,
J. JOHNS,
EDWARD A. NEWTON."

"5 o'clock, P. M. page 17.

"The report in relation to an appropriation to Bishop Chase, was called up; whereupon, on motion of Dr. Henshaw, Resolved, That this Board concur in the report, and that the Committee be discharged."

Note appended to the above.

Bishop Chase having received a copy of the proceedings of the Board of Missions, in due course of mail, at his dwelling in Illinois, on Saturday, June 29, 1837, and having had the same under consideration until Tuesday, the first day of August, thinks it his duty to make the following statement, and guide himself accordingly.

The Board of Missions having determined (as in the above extracts it appears) that appropriations of money to him are "not contemplated nor authorized by the constitution," Bishop Chase feels himself conscientiously bound to return to their treasury the amount of what he has, during the past year, drawn out from the same, viz. the sum of one thousand dollars, and begs that it may be considered on his part as well as on the part of the Board of last year, "a mistake."

In a humble sense of his own unworthiness and weakness of judgment, and sincerely entreating forgiveness of his errors; he subscribes himself an affectionate and humble servant of the Board.

PHILANDER CHASE,
Bishop of Illinois.

P. S. The first draft of a triplicate will be enclosed in this letter, the second will be forwarded soon, and the third whenever there shall be reason to suppose a failure in transmission.

The reason why the name of Sophia M. Chase appears in conjunction with that of the Bishop is, that the funds were made subject to her order, being a private donation of ladies, (friends of hers in England, made unknown to the Bishop,) to repair the loss occasioned by fire in Michigan, in December 19, 1835. For the want of other personal funds, the Bishop has persuaded his wife to lend hers, to repair this sad mistake.

It is due to the Bishop, that the *return* of this one thousand dollars be made as public as the fact of their having been "unconstitutionally" granted him, and of his having *erroneously* received them. P. CHASE.

MISSION STATION IN GREECE.—We have been favored with the following extracts from letters lately received from our missionaries in Greece.

"Athens, April 13, 1837.

"As it respects the institution here nothing has happened in this part of the world to occasion any doubt as to its increasing influence and stability. The accounts from Smyrna, Constantinople, and other places, should give no concern to the friends of our Church mission at this station. The events which have happened at those places do not in the slightest manner affect our operations, When you hear of such things dismiss all apprehensions respecting us. The confidence of the government and regard of the community instead of diminishing are constantly on the increase: indeed, this institution seems to be so firmly established, that even political events give us little concern. The Committee and yourself will have no doubt the earliest intelligence of any matter which might affect our operations injuriously; and till such is communicated from us, of which the prospect is much more remote than it ever was, no fear need be entertained in America about their continuance. All Greece is stretching forth her hands for aid from the missionary institution of the Church at Athens. The impediments which have for a time suspended the course of missionaries at other stations have had no other effect on us than to excite our sympathy for their troubles when they were interposed, and our joy and gratitude to GOD for his favor as they were removed. But there can be no doubt that his blessing has hitherto rested on the efforts which have been made in this place, and will continue to assist the instruments of making known his ways, his saving health, to the whole of this people.—For temporal means they must, under Him, rely on those who seek for and wish to promote the advancement of CHRIST'S kingdom on earth. Two applications have within a few days been received for the admission of two girls from Constantinople into our schools, and two others from Crete have been taken in, whose parents defray the expense of their education, and consider it a great privilege to have them accepted under any circumstances. You know that all who enter are subject to the same course of instruction, and that there is no exception made, especially in regard to preserving the missionary and religious character and influence of our system, making the Bible its basis.

We have heard from Crete, and are much encouraged by the prospect there. Victoria, the teacher educated at the Mission Seminary, on account of the spirit and zeal she manifests, will be a very efficient auxiliary to Mr. and Mrs. Benton.

Marouka, another teacher reared in our school, opens her school at the Perous next week.

The journal I wrote some time since gives the detail of our daily labors, and its uniformity must prevent its continuance now affording much interest. It is the same with regard to other things. While the station was in its infancy and growth, the details of its course and success possessed a very obvious and increasing interest, but now it has become fixed, the only accounts which have for some time been sent home are a repetition of the evidence of its continued usefulness.

The prospect open here before our Church gives us great delight. Our family of pupils, as they increase in stature, display increase of wisdom and knowledge in the principles of the doctrine of CHRIST."

EIGHTH AVENUE SUNDAY SCHOOL.—It is unnecessary for us to say a word in behalf of the object so well enforced in the following circular. We hope the projectors of the good object will be aided by their brethren.

It is proposed to erect a frame building of 22 feet front and rear, by 50 feet deep, on the northerly side of 36th street, 250 feet east of the Ninth Avenue, to be occupied and employed for an Episcopal Sunday school, and place of public worship. One lot has been leased on the above-mentioned street, at a moderate ground-rent, and is held in trust for the Sunday school. It can be purchased at any time within the ten years' term, at the current price of property in that vicinity. The expense of erecting such building will not exceed $700.

In making this new call upon the liberality of all well wishers to the rising generation, we do not by any means forget, or wish to detract in the smallest degree, from the pressing wants of other portions of the LORD'S vineyard; still, we are convinced that this is an important and deeply interesting field for labor and exertion.—Here, as in the suburbs of all cities, the poor and destitute more especially reside. Far removed from any place of public worship, and without any thing to remind them of the weekly return of the Lord's day, they very soon forget to render any homage to that great and good Being who "now commandeth all men every where to repent." A small Methodist meeting-house, (it is true,) is situated several streets above, and considerably east of the proposed location; while for miles in each direction, there is no house of GOD to call those who bear the name of Christians to worship and serve him.

This neighborhood is already dense, and constantly increasing by the accession of emigrants and the continued growth of our city. The inhabitants are too poor, even had they the will, in these days of deep depression, to erect a building of this description. We do earnestly hope therefore, that they whom the good providence of GOD has blessed with this world's goods, will seriously consider this subject, and according to their ability assist in advancing an object which may lead to the everlasting happiness of thousands. The accompanying letter of recommendation from the Rt. Rev. Bishop of this Diocese, will, it is hoped, entitle us to the support and aid of Churchmen generally, and of all who wish to see the young trained up in the way they should go. It is only necessary to state in addition, that the Rev. Hugh Smith has kindly consented to take this school under his pastoral supervision.

Building Committee.—R. Spencer, City Surveyor, &c., 100 Twentieth-street; John Smith, Thirtieth-street, between 7th and 8th Avenue; J. A. Spencer, 100 Twentieth-street; A. R. Cushman, 188 Pearl-street, and 9th Avenue.

R. SPENCER, *Treasurer.*

New York, August 24, 1837.

It gives me pleasure to learn, that efforts are making for the erection of a suitable building for the use of the Sunday school situated in the Eighth Avenue at a distance from any other school and from any church. The object is hereby commended to the patronage of the friends of the Church.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, July 26, 1837.

Being personally acquainted with the wants of the Eighth Avenue Sunday school, I most cheerfully recommend it to the liberal support of Episcopalians in this city. The population is large and increasing, and almost destitute of any means of grace. If the design succeeds of erecting a building for the accommodation of the school, I have no doubt but that in the course of a few years there will be in this place an interesting and flourishing church. "He that giveth to the poor, lendeth to the LORD."

KINGSTON GODDARD,
Officiating in St. Peter's Parish, New York.

New York, August 26, 1837.

MISSIONARY MEETING.—We learn from the Christian Witness that "a meeting was held on Sunday evening last in Grace Church, Providence, the object of which was to interest the Episcopalians of that city in the cause of Foreign Missions. The meeting was opened by Dr. Crocker, who briefly and appropriately stated its objects. He was followed by Rev. Mr. Vaughan, Secretary and General Agent of the Foreign Committee of the General Board of Missions of the Protestant Episcopal Church. He enumerated some of the objects which the Foreign Missionary Society contemplates, and showed, with abundant clearness, the vast importance of the missionary work, and that our Church, in its missionary character, is yet in its infancy. The Rev. Mr. Stone, of St. Paul's, Boston, followed, with a speech of considerable length."

The Vestry of the church at Watertown in this state have unanimously called the Rev. Charles G. Acly to take charge of the same. Mr. Acly has accepted the call.

TO CORRESPONDENTS.—The beautiful effusion of "A." in our next. "Arbiter" also in our next.

Owing to the miscarriage of a package sent to the editor, who was at the time out of town, the communication in regrad to Calvary Church was not received in time for this week.

New York, August 18, 1837.

Rev. William Richmond.

Dear Sir,—At a meeting of the male members of the congregation of the Free Church of the Redemption, held on the 22d July, the undersigned were appointed a committee to procure and present to the Rev. William Richmond, a silver cup and paten suitable for administering the holy communion to the sick, with appropriate inscriptions, as a token of the warm affection and gratitude they entertain towards him for the generous and faithful services he has gratuitously rendered said congregation the year past.

In conveying to you this simple but affectionate testimonial of the deep and heartfelt gratitude entertained by the members of that congregation, the undersigned would express their ardent hope and prayer that the noble self-denying disposition you have manifested among us, may be successfully exercised among the people of your future charge; and that the whole Christian Church may soon be brought to adopt practically the missionary character which she has declared to the world she possesses, and labor unitedly for the universal diffusion of its benefits.

D. WELLS,
WM. HINTON,
JAMES VAN NORDEN.

New York, August 19, 1837.

Gentlemen,—I have received from you, as a committee of the congregation of the Free Church of the Redemption, your beautiful and appropriate present. Should my life be spared, it will often, in years to come, remind me of the dear and faithful friends with whom I have taken sweet counsel in matters of the deepest spiritual interest. It ought also to remind me of the constant duty of visiting the sick, and comforting those that mourn.

I earnestly unite with you in the prayer that the Christian Church may be zealously devoted to the great missionary work, in our division of which we have been engaged for the past year.

Accept my thanks for the manner in which you have received my services among you, and for the good wishes you express, and the prayers you offer, that I may be enabled to perform my duty to the souls now committed to my charge.

I am, gentlemen, sincerely and faithfully, yours, WM. RICHMOND,

To Messrs. DARIUS WELLS, WM. HINTON, JAS. VAN NORDEN, *Committee.*

From the Geneva Courier.

GENEVA COLLEGE.

With the various exercises connected with the Commencement of this institution and with their general character, we were much pleased. Some of the declamations on the evening preceding were highly interesting, and considering the inexperience of the young men in public speaking, we think they all acquitted themselves in a creditable manner. "Emmet's Appeal" was delivered with feeling and energy; but unfortunately, the speaker had not sufficient powers of voice to be heard distinctly in every part of the house. This is the greatest difficulty our young speakers generally have to encounter. They do not accustom themselves to speak loudly and distinctly whilst alone; hence they meet with so little success when they come before the public. Our readers must not infer from this that we desire to have a person utter his sentiments in a boisterous and bombastic style. No—we wish to have a speaker train and develope his vocal powers so that he may clearly articulate every syllable. This can only be done by loud and frequent declamation; and every one desirous of becoming a good public speaker, should be impressed with the importance of this practice. We would suggest to the students of our college, the propriety of wandering upon the beautiful shores of the Seneca, and declaiming aloud to the waves, as the prince of orators did of old on the classic shores of Greece.

The exercises at the Commencement in the Dutch church on Wednesday last, were, generally, of a very engaging character, and the interest that was felt was manifested by the full attendance of our own citizens, and those of the adjoining towns. The poem on the "Sources of Inspiration," by W. H. C. Hosmer, of Avon, was highly creditable to its author. It showed that he was no stranger to the "sources of inspiration," and gave *some* assurances, that ere long we may possibly be delighted with a renewal of the almost inspired strains of the ancient "Bard of *Avon.*" The oration on the "Theory of Education," by Charles Ayrault, A. B., of this village, needs no commendation from us; all who heard him deliver it, will testify to its excellence. He clearly and forcibly exhibited the necessity of a general and thorough development of all the mental powers, and showed the disadvantages of the great cultivation of one, to the neglect of all the others. We hope both of these productions will be given to the public through the press.

The oration of the Hon. Judge Edwards before the literary societies of the college was evidently prepared with much care, and was delivered with force. It showed much reading, and mature thought, and closed with some happy allusions to the Geneva of Switzerland and its beautiful lake, and with wise counsels to the young men whom he was addressing. We understand this will be published.

The address of the Rev. Dr. Rudd, on the importance of combining moral and religious instruction with the scientific courses in our colleges, was a lucid and forcible argument, in the plain and perspicuous, but energetic style which always characterizes his discourses. It was a very appropriate address, well adapted to the occasion, and a most seasonable corrective to the prevailing errors of the times.

The exercises at the laying of the corner-stone of a new college building, in the afternoon of commencement day, were peculiarly attractive, and called together a large concourse of people. The "leaden case," containing valuable bequests to future generations, was deposited in the presence of the trustees, and faculty, and the Rt. Rev. Bishop Onderdonk, and the *corner-stone* slowly and solemnly laid. In witnessing this ceremony, what heart was not sensibly affected? What can excite more pleasing emotions in the bosom of a patriot, than to see the foundation of a literary institution, promising to be eminently useful, firmly implanted in our soil—to see such structures rising in our land to disseminate knowledge and virtue, and thereby perpetuate our republican institutions?—After laying the corner-stone, President Hale delivered a very appropriate address, in which he sustained his reputation for scholarship and sound judgment, and exhibited, in a plain and brief manner, many important considerations on the subject of education. We hope it will be published and generally distributed, for we believe its perusal will tend to advance the great interests of education, and aid materially in raising this institution to its proper station in public estimation.

Throughout all these exercises, we were much pleased to see earnest efforts made by the several speakers to exhibit clearly the necessity of the moral and intellectual improvement of our race, and the great importance of a rigid and thorough education of all classes.

And now, agreeably to the promise in our last, we would call the attention of the public more particularly than heretofore to the position and prospects of this institution. Geneva College is situated on the elevated bank of the Seneca lake, commanding an extended prospect over that pellucid sheet of water, and a beautiful view of the surrounding country. Geneva itself is justly esteemed one of the most delightful and pleasant villages our country affords. It is indeed a spot, which, if the muses should ever leave their Pierian haunts, and fly with the "course of empire" to this western world, we might well suppose they would select for their abode.

During the twelve years since the establishment of this institution, it has been compelled to struggle against a strong tide of adversity; but under the guidance of a good Board of Trustees, and by the aid of liberal citizens, its prospects begin to brighten, and it now bids fair to become an institution of permanent usefulness.—Within a short time it has been completely reorganized. The faculty are distinguished for their attainments in scholarship, and for the *thorough* manner in which they impart their instructions. Dr. HALE, the President, is well known to the public as an accomplished and

thorough scholar, and all who have heard or read his inaugural, and the address recently delivered by him at the laying of the corner-stone of the new college, and seen the workings of a master mind which are exhibited in these, will readily concede that he is eminently qualified to discharge the duties of his responsible station, and to aid greatly in bestowing a valuable, thorough, practical education upon all young men who may enter this institution.

Professor WEBSTER, in the Mathematical and Philosophical department, is a graduate of West Point Academy, where he was retained a teacher of Mathematics till called to the chair which he now occupies in the college. He is well known to the public generally, having been connected with this institution ever since its establishment; and it is almost superfluous for us to state, that his mathematical and philosophical attainments are of a high order, and that he is an uncommonly able and thorough instructer in his department.

In Professor PRENTICE, upon whom devolve the classical instructions, this institution has received a most valuable acquisition. We were heretofore acquainted with his worth in Utica, where he was long distinguished for his high attainments in scholarship, and for his success in teaching the classics. He possesses many rare and valuable qualifications for the station which he occupies. Having devoted many years of his life to the education of youth, he is enthusiastic in the cause of knowledge. He imparts his instructions in a pleasing and interesting manner, and engages the attention, and enlists the whole soul of the student in the cause of education.

Also, in Professor IRVING, this college has a valuable acquisition. He is Professor of Modern Languages, History, and Belles Lettres. He resided for some years with his distinguished relation, the historian of Columbus, in England, France, and Spain, where he made himself familiar with several of the languages of western Europe, and enjoyed such guidance and aid in his literary pursuits as few can have. Since his return from Europe he has made himself favorably known as an author, and we learn that he has commenced the duties of his professorship with eminent success.

The above are the permanent officers, upon whom devolve the principal labor of instruction.

The department of Chemistry, and its application to the arts, is filled by Dr. CUTBUSH, whose qualifications, together with his long experience, are too well known to need any commendation from us. He needs no other testimonial than the voluntary admiration and esteem which are always proffered him by those who enjoy the advantages of his lectures.

The department of Civil Engineering is most ably filled by Gen. J. H. SWIFT, whose name is a sufficient guaranty to the public, that the duties of this professorship will be performed with honor to the college, and with every possible advantage to the students. We but repeat public sentiment, when we say that a better selection for this department cannot be made.

The Trustees of this institution are now erecting a new building, and are making arrangements to attach a grammar school to the college. The philosophical apparatus and mineral cabinet are very valuable. By the aid of a liberal and enlightened public, new professorships will soon be endowed, and the institution placed on a firm footing. The present faculty are *resolved* to spare no pains to make the young men placed under their charge, *good, thorough scholars*. They are determined to raise the standard of instruction, and place it on a level with that of any university in our country, and we trust this effort will be appreciated and seconded by an enlightened public.

(*Utica*) *Gospel Messenger*.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—*Chautauque county*.—Tuesday, August 15, confirmed three in the Methodist chapel, Forestville, for the parish of St. Peter's Church, which is destitute of a house of worship.

Wednesday, August 16, in St. Peter's Church, Westfield, confirmed twenty in the morning and one in the afternoon.

Livingston county.—Saturday, August 19, consecrated St. John's Church, Mount Morris, and confirmed two. The instrument of donation was presented to the Bishop, in the name of the Vestry, by Mr. Stephen Summers, senior warden, and read by the Rev. Henry S. Attwater, the missionary at the station. The sentence of consecration was read by the Rev. Gershom P. Waldo, Deacon, and the morning prayer by the Rev. Lucius Carter, missionary at Hunt's Hollow, Allegany county, assisted by the Rev. James A. Bolles, rector of St. James' Church, Batavia, Genesee county, who read the lessons, and the sermon preached by the Bishop.

Allegany county.—In the afternoon of the same day confirmed three in St. Mark's Church, Hunt's Hollow.

Steuben county.—Tuesday, August 22, confirmed nine in St. James' Church, Hammond's Port.

Seneca county.—Festival of St. Bartholomew the apostle, Thursday, August 24, in St. Paul's Church, Waterloo, admitted the Rev. Foster Thayer, Deacon, the missionary at the station, to Priests' Orders. Morning prayer was read by the Rev. Richard Smith, missionary at Elmira, Chemung county, assisted by the Rev. Erastus Spalding, missionary at Vienna, Ontario county, and Sodus, Wayne county; the sermon preached by the Bishop; and the candidate presented by the Rev. Henry Tullidge, missionary at Seneca Falls.

In the afternoon confirmed one in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifteenth Sunday after Trinity, September 3, Sherburne, *Chenango county*, ordination, A. M., confirmation, P. M. 4, Oxford, ordination, A. M., confirmation, P M. 5, Mount Upton. 6, Otego, *Otsego county*. Friday, 8, Delhi, *Delaware county*, ordination, A. M., confirmation, P. M.

Sixteenth Sunday after Trinity, September 10, St. Paul's Church, *Albany*. 11, St. Paul's Church, *Troy*. Wednesday, 13, *Hudson*. 14, Athens, *Greene county*. 15, Catskill. 16, Redhook, *Dutchess county*.

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county*. 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county*. Saturday. 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Phillipstown, *Putnam county*. 27, Peekskill, *Westchester county*. 28, Haverstraw, *Rockland county*. Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county*. 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York*.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation, P. M. Tuesday, 17, *Utica*, ordination, A. M., confirmation, P. M. Festival of St. Luke the Evangelist, Wednesday, October 18, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

The Visitation.—Agreeably to public notice and to the citations sent to the clergy of this Archdeaconry, the Lord Bishop of Nova Scotia held his second visitation at St. Paul's Church, Halifax, on Thursday the 18th May, which was attended by thirty clergymen from the several parishes in this province, seven being absent from various causes. The usual service was performed at St. Paul's on Thursday morning, the prayers being read by the Rev. Dr. McCawley, president of King's College, Windsor; after which the Bishop delivered his charge in a very impressive manner. As this important document will appear in print, in compliance with the unanimous wish of those to whom it was addressed, we shall merely observe that the altered circumstances of the clergy since the last visitation, made it necessary for his lordship to advert at considerable length to the temporal affairs of the Church, and to the present and prospective resources for its support.—Favorable notice was taken of the Clerical Societies which have been formed in various parts of the Diocese, and have already been instruments of so much benefit to their members and their respective congregations. But the most prominent object recommended in the charge, was the formation of a CHURCH SOCIETY, for the purpose of combining the laity and clergy more effectually together, and concentrating their energies for the promotion of the interests of the church and of religion in general. We give in another column the proceedings afterwards had on this subject. His lordship's address was listened to with marked attention by the clergy, and by a large congregation of the laity. His Excellency the Lieutenant-Governor was present. After the duties at St. Paul's were over, the clergy repaired to the National School-house, where several subjects, suggested by the Bishop for the advantage of the Church were discussed in a brotherly spirit.

On Friday, there was again morning service in St. Paul's, when prayers were read by Rev. Dr. Shreve of Chester,—sermon by Rev. Edwin Gilpin of Annapolis, from John, 17 ch. 21st and 22d verses, on the obligation and the benefit of preserving the unity of the Church,—a sound and very seasonable discourse. After divine service, the Archdeacon and Clergy went in a body to the residence of the Bishop, where the following address was presented to his Lordship:—

To the Hon. and Right Rev. the Lord Bishop of Nova Scotia.

We, the clergy of the Archdeaconry of Nova Scotia, beg to convey to your lordship the expression of our thanks for the excellent and affectionate charge yesterday addressed to us; and under a sense of the great appropriateness of your remarks to the present circumstances of the Church in this colony, we venture to solicit that it may appear in print.

But while expressing our wishes on this subject, we cannot but take occasion to acknowledge our obligation to your lordship for the active and successful zeal which you have ever manifested for the spiritual and temporal interests of the Church in this Diocese, since the providence of GOD has placed it under your care.

In particular, we desire to make known to your lordship, our grateful sense of your unremitted endeavors to uphold the collegiate institutions at Windsor, which, under divine Providence, appear to constitute the indispensable means of training up a succession of qualified men for the ministry. On looking back to the alarming perils which lately impended over them, we have reason to consider your zeal and exertions as the chief cause to which may be justly attributed their present successful operation, and the permanent footing on which they are now established.

We rejoice to find that, notwithstanding the difficulties in which the Colonial Church has for some time back been involved, it still continues, under GOD's blessing, to be prosperous.

In conclusion, we cordially reciprocate your lordship's wishes to preserve unanimity and zealously to co-operate for the promotion of "true religion and virtue." And that it may please an overruling Providence, to grant us a long continuance of your successful supervision of the Church in this extensive Diocese, and to accompany all your endeavors with his blessing, is the sincere and ardent prayer of—

(Signed by) ROBERT WILLIS,
Archdeacon, and all the Clergy.

To which the Bishop extemporaneously replied, in a very affecting manner, and in the following terms:—

I thank you sincerely, my Reverend Brethren, for the affectionate address which you have just presented. It is gratifying to me to find that we all have the same view of the circumstances under which the Church in this colony is now placed; and as you consider the charge, to which you listened with kind attention, may be made useful, your desire to see it in print shall be gratified.

Your affectionate regard overrates the value of the endeavors which I have felt it my duty to make on behalf of the Church committed to my superintendence. If they have been blest with any success, you will join with me in giving all praise and glory to HIM who alone can make the feeble efforts of his servants effectual.

The collegiate institutions at Windsor are deserving of our warmest regard, and best exertions. They have been endeared to me from the time of their first establishment, and shall never want such aid as I may be enabled to afford for their defence and support. I need only say, that of thirty clergymen, which the present visitation has assembled, no less than twenty-six were educated there.

For your affectionate desire to co-operate in every effort to cherish unanimity in the Church, I return my repeated thanks; and for your prayer, that our connexion may be long continued as fellow-laborers in the service of our Master, I would return all my heart can offer. The period of our happy union is with HIM who cannot err when he shall see fit to interrupt it.—Let it be our prayer that the connexion, while it continues, and the separation when he shall sever it, may alike be blest by his unbounded mercy, to his glory, and the benefit of his Church.

JOHN NOVA SCOTIA.

Ordination.—On Sunday last, thirteenth after Trinity, in St. Mary's Church, the Bishop admitted the Rev. Edward G. Prescott, rector elect of St. John's Church, Salem, to the order of Priests. Morning prayers were read by the Rev. H. W. Ducachet, D. D., rector of St. Stephen's Church, Philadelphia; and the candidate was presented by the Rev. Asa Eaton, D. D., chaplain and head of the family of St. Mary's Hall. The Bishop preached the sermon, and administered the holy communion, assisted by the Rev. Dr. Ducachet.—*The Missionary.*

The Rt. Rev. Daniel Wilson, D. D., of St. Edmund Hall, Bishop of Calcutta, has subscribed 300 sicca rupees towards building Fitzwilliam Library, at Cambridge.

From the British Magazine.

May 23d having been the day appointed to present an address to the Bishop of Lincoln, on his lordship resigning the Episcopal charge of the Huntingdonshire portion of the diocese, which has been annexed to the See of Ely, about sixty of the clergymen of the county assembled at the George Inn, Buckden, where they were met by the Rev. Dr. Hollingworth, the Archdeacon, and at two o'clock proceeded in a body to the palace, where they were received with urbanity and kindness. The address was read by the Archdeacon, and the Bishop replied. The visiters afterwards dined with his lordship in the ancient dining-room of the palace.—*Lincoln Gazette.*

Lord Godolphin has a bill in the House of Lords for abolishing the announcement of secular notices in time of divine service.

The annual meeting of the Australian Church Missionary Society took place at Exeter Hall, London. Lord Teignmouth took the chair. The report which was read showed the receipts of the society for the year to be 748*l.*, but stated that the society still wanted funds to carry forward their great and interesting work. It was further stated, that western Australia is at present in the state which marks all young colonies, that, with all the difficulties attending the formation of a new settlement, but with a delightful climate to bless their industry, and an almost boundless continent to be subdued by them, the scattered settlers, on the frontier, especially, must be left without pastoral instruction and public worship but for the missionaries provided for them by this society.

The second anniversary meeting of the Church Pastoral Aid Society was held at the Freemasons' Hall, London. The Right Hon. Lord Ashley, the president of the society, took the chair. The report read to the meeting stated that the receipts of the society for the year ending in March last, amounted to 7363*l.* 11*s.*; but of this sum only about 1800*l.* appear as annual subscriptions. "The grants of the society now voted provide for the employment of fifty-eight clergymen, and of thirteen lay-assistants; and, relying on the continued liberality of the Church, the committee will proceed to make other grants for the same purposes." The resolutions were moved by the Bishops of Winchester and Chester, the Rev. Chancellor Raikes, &c.

Salisbury Herald.

In the House of Commons, on the 5th of June, in committee on the Irish poor-laws, it was resolved, that 100 Popish priests are to be established as chaplains, paid by the state, in the 100 poor-houses which it is proposed by the bill to erect in Ireland.

King's College, London.—After the late distribution of the medical prizes, a dinner was given in the hall of the college to the Bishop of Chichester, the late principal. On this occasion a splendid candelabrum was presented to his lordship, as a testimony of grateful regard, from the professors, students, and officers of the college. The pedestal of the candelabrum bears the subjoined inscription.

Reverendo admodum in Christo Patri
Gulielmo Otter, S. T. P.,
Episcopo Cirestrensi,
Collegii Regalis apud Londin. nuper Principali,
Ob suavissimos mores,
Verum animi judicium,
Religionem quam docebat commendantes,
Omnibus carissimo.
Hoc amoris ac pietatis testimonium,
D. D,
Ejusdem Collegii Professores ac Alumni.
A. D. MDCCCXXXVII.

Splendid Munificence.—Mr. Kinnersley, of Clough Hall, has built, at his own expense, an elegant church in that parish, in which he has placed a fine organ, a ring of six large bells, and a splendid painted glass window. He has made every sitting in the church free. This beautiful building was designed by Mrs. Kinnersley, under whose direction it has been built, without the aid of an architect. The cost to Mr. Kinnersley is 5,500*l.*

Northampton Herald.

Lord John Russell has, on behalf of the ministers, refused to assent to the requests of the whole people of Wales, backed by all the Welsh members, without regard to parties, that the surplus funds of the Welsh bishoprics, arising out of Welsh lands and tithes, should be applied to the increase of the stipends of poor benefices, and to the religious instruction of the people of the principality. The determined refusal of this request by the ministers has created a feeling of vexation among all classes of the Welsh.

North Wales Chronicle.

The Coffin of his late Majesty.—Great numbers of persons were allowed, on Saturday, to inspect this last home of our late respected sovereign, at the undertaker's, Mr. Turner of Bond street. It is quite similar to its predecessor, that of George IV. The ornaments are few and solid, consisting of brass gilt. The interior of the coffin is lined with white satin. It is seven feet three inches long, two feet ten at the broadest part, and two feet deep. The lid has at the top the royal arms in solid or-molu. In the centre it has a large plain brass plate, with the following inscription.

Repositum
Serenissimi Potentissimi
Et Excellentissimi Monarchæ
GULIELMI QUATRI,
Dei Gratia Britanniarum
Regis,
Fidei Defensoris;
Regis Hanoveriæ, A. C.;
Brunsvici et Luneburgi Ducis.
Obit xx die Junii,
Anno Domini MDCCCXXXVII.
Ætatis lxxii, Regnique sui vii.

At the last panel, at the foot of the lid, is placed the Order of the Garter, with the inscription of "Honi soit qui mal y pense." Around the coffin and lid are rows of nails, most curiously studded in double lines; likewise cornices of a most unique pattern, giving the *tout ensemble* a most solemn and imposing effect.—*London paper.*

Remarkable Conversion.—The sudden conversion of four hundred Tyroleans of the Zillerthal from the Catholic to the Reformed faith, which we noticed a few days since, has been brought about, it is said, in the following manner:—A traveller in the Tyrol left with his host a copy of the Bible, which passed from hand to hand—at first from notions of curiosity, but afterwards for the purpose of daily reading. The result was, that no fewer than 400 persons renounced the Catholic and adopted the Protestant faith. The government of Vienna sought to constrain them to renounce their newly-adopted faith, or to emigrate into Transylvania, the only province of the empire where the existence of seceding sects is allowed. The Tyroleans, however, protested against a compulsory emigration, and implored the protection of the King of Prussia. It is in consequence of this appeal that M. Strauss has been sent from the court of Prussia on a mission to Vienna, to negotiate an arrangement of this matter.—*Ibid.*

The annual meeting of the Antigua District Committee of the Society for Promoting Christian Knowledge, and of the Antigua Branch Association of the Society for Advancing the Christian Faith, was held in the society's school-room in St. Johns, on the 27th of March last. The Lord Bishop, as president, in the chair.

The report of the branch association was then read by the Rev. R. Holberton, the secretary, and the venerable the archdeacon gave a very satisfactory account of the friendly societies established in the different parishes in this island; after which the report of the District Committee was read by the Rev. H. G. Hall, the secretary.

It appears from the report that the issue of Bibles, Testaments, Prayer-books, and Tracts, has increased since 1833, from 206 to 1910, the greatest increase having been in Prayer-books; and also that the great demand for these books arises from young persons at schools on the estates, and in parochial Sunday schools.

Sir H. Martin, Bart., moved that the report of the societies be adopted, which was seconded by the Bishop, who addressed the meeting at considerable length. His lordship entered into the history of the societies, explained the great benefits the whole diocese had derived from them, and entered into some details as to the management of schools and parishes, and also gave some explanation of the causes which had led to the diminution of the aid from England towards schools in the year 1836. The Bishop then alluded to the Society for Promoting Christian Knowledge, and remarked that schools could not exist without the materials for teaching; that the society had at various times given the sum of 1300*l.* sterling in money for this purpose. That at the time of emancipation 1000*l.* sterling had been given towards the distribution of Prayer-books among the laborers in the West Indies, and subsequently 250*l.* sterling more, for the supply of school books to assist in teaching the emancipated negroes to read; besides the munificent grant of 10,000*l.* sterling in aid of the West India Church and School Fund raised by voluntary contributions in England, and placed under the direction of the venerable Society for the Propagation of the Gospel in Foreign Parts. The Bishop concluded by some allusions to the state of the schools.—*British Magazine.*

King's College, London.—The annual meeting of this institution was held on the 29th of April, at Somerset House, the Archbishop of Canterbury in the chair. A very satisfactory report was read, the committee congratulating the patrons on the undiminished prosperity and efficiency of the institution. In the course of the proceedings, the Bishop of London observed that, considering the situation he filled, and the relation in which he stood to the college, he could not refrain from saying a few words as to the position in which King's College stood to the ancient universities. He hoped it was fully understood that nothing like a rivalry was attempted. They desired to emulate the conduct of the ancient seats of learning, but they did not desire to interfere with their privileges; they wished to follow in their wake, to become subsidiary to them; they wished to give education to those whom circumstances prevented from having recourse to Cambridge or Oxford. It was not likely, therefore, that King's College would ever interfere with the interests of the ancient universities, and so impressed was one of the universities with the fact, that a scholarship had been founded in one of its colleges for deserving scholars from King's College. One of the great objects of King's College was to prepare youth with such an education as would fit them for the great universities. They aimed at giving as solid an education as could be obtained at any of the principal endowed schools, and so well had they succeeded in this, that of the number of those who obtained mathematical honors at the last Cambridge examination, seven wranglers, and five senior optimes, were scholars sent from King's College.

CALENDAR.

SEPTEMBER.

3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.

Clergy of the Protestant Episcopal Church, residing in the city of New York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Colton, Rev. Calvin, 9 Murray street.
Cooke, Rev. James W., 23 Cliff.
Cox, Rev. Richard, 99 Laurens.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goddard, Rev. Kingston, Chelsea Square, Twentieth.
Goodwin, Rev. Prof. 15 Le Roy Place.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S. 58 Lispenard.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milnor, D. D. Rev. James, 82 Beekman.
Morris, Rev. William, 186 Canal street.
Mills, Rev. George, 349½ Bowery.
Nales, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, 9 Murray.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, D. D. 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William.
Taylor, Rev. Thomas H., D. D. 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R, D. D. Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.

OBITUARY.

Died, at Newburgh, on Friday morning, August 25th, at the residence of his father, Livingston Billings Van Kleeck, youngest son of B. L. Van Kleeck, M. D., in the 19th year of his age. In the remembrance of his early piety, his friends may take comfort, and by his early death, the young may be admonished to "remember their Creator in the days of their youth."

NOTICES.

ST. BARTHOLOMEW'S CHURCH.

The congregation are hereby informed, that the necessary alterations being completed, divine service will be resumed on Sunday next, the 3d inst., at half past 10 A. M., and half past 7 P. M.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Remitted by the Rev. John A. Vaughan, Secretary and General Agent, $50, viz., by the hands of Rev. J. Bristed, of Bristol, R. I., from two young females, $5. From Miss Jane Anthony, Treasurer of the Young Ladies' Prayer Circle, Grace Church, Providence, for China, $16. From Lieut. Abbott, St. Mark's Church, Warren, $5. From Monthly Missionary Meeting, Pawtucket, $18. From E Wilkinson, Pawtucket, $5. From a young lady at Bristol, by hands of Rev. Mr. Peck, for Africa, $1. Received by the hands of Rev. J. F. Fish, Missionary at Woodville and Pinkneyville, Miss., from Mrs. Palmer Smith, of St. Paul's Church, Woodville, for Greek Mission, $10. Received by the hands of Rev. Dr. James Milnor, from Misses A. Gilbert and Mary E. Edwards, teachers of a boarding and day school at New Haven, Ct., obtained by the sale of small articles sold by a society formed by young ladies in said school, for Greek Mission, $35 62.—Total receipts, $95 62.

CHARLES J. ALDIS, Acting Treasurer,
August 29. Bank of America.

DOMESTIC MISSIONS.

Since his report in the Churchman of the 23d inst., the Treasurer of the Domestic Committee has received the following contributions, viz.

Offerings of St. John's Church, Waterbury, Ct., by the hands of the Rev. J. Lyman Clark, for Domestic Missions, $38. From two ladies of Paterson, N. J., for Domestic Missions, $5. Offerings of Trinity Church, New Rochelle, N. Y., for the Domestic Fund, per the Rector, the Rev. Lawson Carter, $32 50. By the hands of the Rev. John Brown, in addition to the collection on Sunday morning, August 20th, in St. George's Church, Newburgh, N. Y., $2. By the hands of the Rev. Dr. Croswell, from the offerings of the Church parish of Trinity Church, New Haven, Ct., $50, appropriated as follows, viz., to aid in building a church at Crawfordsville, Indiana, subject to the order of C. Tyler, $30; for Green Bay Mission, $7 25; for general purposes, $12 75—$50. From the Episcopal Society for weekly offerings of Fairfield, Adams county, Illinois, by the hands of Erastus A. Strong, Esq., for Domestic Missions, $25. Contribution of St. Paul's Church, Chilicothe, Ohio, for the church at Key West, by the hands of the Rev. Edward W. Peet, $15. From Mr. R. Sterling, in redemption of his pledge given at a collection in St. Clement's Church, N. Y., Jan. 22, 1837, and by accident not called for, $25. By the hands of the Rev. John F. Fish, from two members of St. Paul's Church, Woodville, Mississippi, $50. By the hands of Frederick H. Stimpson, Esq., Missionary Agent in Boston, viz., Sunday offerings of St. Stephen's Church, Pittsfield, Mass., received through Edward A. Newton, Esq, $39 42; Monthly offerings of St. Andrew's Church, Hopkinton, New Hampshire, by the Rev. M. B. Chase, Rector, one half of $40—20; Monthly Concert in Christ Church, Westerly, Rhode Island by the hands of the Rev. James Pratt, to be appropriated to the diocese of Illinois, at the discretion of Bishop Chase, $20; in a blank envelope, by the hands of Dr. J. V. C. Smith, $5.—Total from Mr. Stimpson, &c. &c., $84 42—Total receipts, $301 92.

JAMES SWORDS, Treasurer.
August 30, 1837.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society respectfully acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

June 30th, 1837.—Received collection made in St. George's Church, Hallet's Cove, ... $8 00
July 6th.—Received from the Missionary Society of St. Paul's Church, Allen's Hill, ... 2 50
From the Family Mite Box of one of the congregation of St. Paul's Church, Allen's Hill, ... 2 50
Offerings of St. Paul's Church, Brownville, ... 23 23
Offerings of Christ Church, Sackets Harbor, ... 14 00
July 14th.—Received collection made in Caroline Church, Setauket, and St. John's Church, Islip, ... 7 50
July 25th.—Received from the Female Education and Missionary Association of St. Paul's Church, Troy, ... 183 50
August 8th.—Received church offerings of St. Clement's Church, N. Y., ... 5 00
August 10th.—Received collection made in St. Peter's Church, Westchester, ... 91 21
August 19th.—Received offerings of Christ Church, Rye, ... 5 00
Contribution of Zion Church, Greene, ... 8 00
Contribution of —— Church, Watertown, ... 7 15
Collection made in St. James' Church, Goshen, ... 11 77
August 24th.—Received donation from Miss C. Hine, of Cairo, Greene county, ... 1 00
$375 36

Education Disposable Fund.

July 25th, 1837.—Received from the Female Education and Missionary Society of St. Paul's Church, Troy, ... $37 50

General Disposable Fund.

June 6th, 1837.—Received from St. Peter's Church, Albany, per Rev. H. Potter, ... $50 00
June 13th.—Received from a member of the Church of the Redemption, N. Y., ... 3 00
August 9th.—Received contribution from Trinity Church, Rensselaerville, ... 6 35
$59 35

BENJAMIN M. BROWN, Treasurer.
New York, August 26, 1837.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of the following sums from the Special Agent, viz.

From collection in St. James' Church, Jamesville, Ohio, $51 47; from St. Paul's Church, Chilicothe, Ohio, $31 23; from Trinity Church, Newark, Ohio, $4 62.—Total, $87 32.

Also, received from the Sunday school of St. Paul's Church, Woodville, Miss., $5, by the hands of the Rev. John F. Fish, as a donation to this institution.

JOHN W. MITCHELL, Treasurer,
August 30, 1837. 63½ Cedar street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer respectfully acknowledges the receipt of two dollars and fifty cents, a donation from a lady, by the hands of Mr. T. N. Stanford.

THOMAS BROWNING, Treasurer,
August 28. 77 Maiden lane.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending August 31, from the following persons, viz:

Rev. Thomas Smith, remit.—Rev. A. Kingsley, with remit.—Postmaster, Mobile—Postmaster, Utica—A. A. Lane—Postmaster, Bristol, Pa.—Dr. S. Day, with remittance—Postmaster, Augusta, Ga.—Postmaster, Cooperstown—Wm. Pitkin, with remittance—Dr. Reed—James Bailey.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Wm. Staunton—Postmaster, Youngstown—Rev. A. Ten Broeck—Wm. Woodward, with remittance—Rev. Wm. D. Cairns—Postmaster, East Greenwich—Mrs. Mancius, with remittance, 2—E. Huntington—Daniel M. Curry, with remittance—Rev. James B. Britton.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION.

From August 17 to August 30, 1837, inclusive.

Sidney Babcock, 1 package, New Haven, steamboat New York. Rev. Paul Trapier, 1 box, care of A E. Miller, Charleston, S C, ship Sutton. Rev. John Brown, 1 package, Newburgh, steamboat Highlander. Philo W. Jones, 1 package, Westport, Ct., sloop Mary, Capt. Meeker. Rev. Wm. C. Mead, D. D., 1 package, Norwich, Ct., 2 Oliver st., N. Y. Rev. N. E Cornwall, 1 package, Southport, Ct., sloop Merchant. A. Gnion, 1 box, Piqua, Ohio, care of Comstock & Co., Columbus, Ohio, Eckford line of towboats. Mrs. Mancius, 1 package, Bemus Heights, N. Y., called for. D. M Curry, 1 package, Pittsburgh, Pa., care of James Boyd, Pittsburgh, via Philadelphia, care of W. & R Thompson, Philadelphia. Rev. A. Ten Broeck, Fishkill Landing, N. Y., towboat Washington. E. E. Huntington, 1 package, New Milford, Ct., care of Rev. B. G. Noble, Bridgeport, Ct., left steamboat office.

Mrs M. L. MITCHELL will open a Boarding and Day School for Young Ladies, at No. 30 St. Mark's Place, on the 20th of September. Application may be made at Mrs. M.'s residence, or to her mother and sisters, (Mrs and the Misses Green,) No. 27 St. Mark's Place.

References—The Rt Rev. B. T. Onderdonk, D. D.; the Rev. Doctors Anthon, Milnor, Hawks, Schroeder, Eastburn, and Taylor; the Rev. Professor Bush; and T. R. Green and J. W. MITCHELL, Esqs. 63½ Cedar street.
3t

EPISCOPAL SEMINARY FOR YOUNG LADIES, BURLINGTON, VERMONT.

This school is of a strictly family character. The pupils are placed under the regulations and enjoy the privileges of a well-ordered family. The situation is healthy and pleasant; and the school is limited to twenty-five pupils. At present there are a few vacancies. For board, washing, and instruction in all the branches of an English education, the terms are 175 dollars a year; and the whole charge, including Drawing, French, Spanish, Italian, Music, stationery, and the use of books, apparatus, &c., will be 300 dollars a year.

A lady is wanted to teach music in this school, and one who can speak French will be preferred. A liberal compensation will be given, and the best testimonials will be required. References and communications may be made to the Rev. J. F. Schroeder, D. D., to J. W. Mitchell, Esq., 63½ Cedar street, or to the Rev. S. A. Crane, Principal, Burlington, Vt. sl 4w

THE GENERAL PROT. EPIS. SUNDAY SCHOOL UNION

Has this day published a work entitled "The Young Christian's Pocketbook, or Counsels, Comforts, and Cautions, conveyed in short sentences."

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible—A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

Is now in press, and will be published without delay. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It will be furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
July 29. 28 Ann street, N. Y.

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

THOMAS BROWNING, Treasurer, 77 Maiden lane, or
THOMAS C. BUTLER, Agent, 28 Ann st., up stairs.

August 6.

SELECT SCHOOL

For a limited number of Young Gentlemen.

Reference, Right Rev. Bishop Onderdonk, D. D.

The parents of those young gentlemen, who attend the school, are informed that the school will resume business on the 28th of August.

The system of instruction comprises the Greek, Latin, French, Italian, Spanish, and English languages, and the more general branches of education.

There are at present several vacancies in the school, which the principal is desirous of filling as soon as possible after vacation.

The principal, the Rev. William Morris, will be happy to give any further information at the school, No. 186 Canal street.

August 26.—3t.

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

☞ The booksellers in the United States are respectfully requested to forward their trade lists to Louis Sherman, Business Agent, 28 Ann street, New York, with all convenient despatch.

July 15. tf

The Church periodicals in different parts of the Union will oblige the General Sunday School Union by inserting the above.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL

Will be reopened on Monday, September 4. Circulars containing terms can be obtained at the bookstores of Mr. R. Lockwood, Broadway, and Mr. R. Carter, corner of Canal and Lawrence streets.

August 26.

FLUSHING INSTITUTE.

The Institute at Flushing, will reopen under improved arrangements, at the end of the usual term of vacation, on the first Monday in October next. Letters may be addressed to the former principal, Rev. W. A Muhlenberg, who has consented to retain for a period the superintendence of the institution.

August 26.

EPISCOPAL INSTITUTE, TROY.

This institution is vacated for the present month. The next session will commence on the *first day* of September.

Application for admission of pupils may be made personally to the subscriber at the institution, or by letter through the post office, or to J. W. Mitchell, Esq., 63½ Cedar street, New York.

W. F. WALKER, Principal and Proprietor.
August 12.—3t.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. DOCHARTY.

July 7, 1837. jy15 7t

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.
July 8. 3m

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

From the Presbyterian.

THE FAMILY ALTAR.

Oh, come, let us worship and bow down—let us kneel before our Maker.—*Psalm* xcv. 6.

Come to the place of prayer,
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts; oh, come and raise
With one consent the grateful song of praise
To Him who bless'd you with a lot so fair.

Come, in the morning hour,
Who, who hath raised you from the dreams of night?
Whose hand hath poured around this cheering light?
Come and adore that kind and heavenly power.

Come, at the close of day,
Ere wearied nature sinks in gentle rest;
Come, and let all your sins be here confess'd:
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful house in gloom array'd?
Yet pray—for he can turn that gloom to light.

Has sickness entered in
Your peaceful mansion? Then let prayers ascend
On wings of faith, to that all-gracious Friend,
Who came to heal the bitter pains of sin.

Come to the place of prayer,
At morn, at night—in gladness or in grief,
Surround the throne of grace—there seek relief,
Or pay your free and grateful homage there.

So in the world above,
Parents and children, may you meet at last,
When this your earthly pilgrimage is pass'd,
To mingle there your joyful notes of love.

MISCELLANEOUS.

From Picciola, or Captivity Captive.

THE MYSTERIES OF CREATION.

Soon afterwards, something which had been circling overhead suddenly alighted on the foliage of the plant; a greenish insect, of which the narrow corslet was undulated with whitish stripes.

"Sir!" cried Charney, "behold in good time a new text enabling you to enlarge upon the mysteries of creation."

Girardi took the insect with due precaution; examined it carefully; paused for reflection; and suddenly an expression of triumph developed itself in his countenance. An irresistible argument seemed to have fallen from heaven into his hands. Commencing in his usual professional tone, he gradually assumed a more sublime expression, as the secret object of his lesson penetrated through his language.

"Mere fly-catcher as I am," he began, with an arch smile, "I must restrict myself to my humble attributions, and not presume to affect the pedantry of the scholar."

"The most enlightened mind," said Charney, "the mind which has profited most largely by the acquirement of knowledge, is that which soonest discovers the limitation of its own powers, after vainly attempting to penetrate into the hidden mysteries of things. Genius itself breaks its wings against such obstacles, without having extracted from the wall of flints, by which it is obstructed, one spark of the light of truth."

"We ignoramuses," observed Girardi, "arrive sooner at our object, by taking the most direct road. If we do but open our eyes, God deigns to reveal himself in the august sublimity of his works."

"On that point, we are agreed," interrupted Charney.

"Proceed we then in our course. An herb of the field sufficed to prove to you the existence of a Providence, a butterfly, the law of universal harmony; the insect before us, of which the organization is of a still higher order, may lead us still further towards conviction."

Charney, at the instance of his friend, proceeded to examine the little stranger with curious attention.

"Behold this insignificant creature," resumed Girardi. "All that human genius could effect would not add one tittle to organization perfectly adapted to its wants and necessities. It has wings to transport it from one place to another; elytra to encase and secure them from the contact of any hard substance. Its breast is defended by a cuirass, its eyes by a curious network, that defies the prick of a thorn or the sting of an enemy. It possesses antennæ to interrogate the obstacles that present themselves, feet to attain its prey, iron mandibles to assist in devouring it, in digging the earth for a refuge, or a depository for its food or eggs. If a dangerous adversary should approach, it has in reserve an acrid and corrosive fluid, by discharging which it defies its enemies. Instinct teaches it to find its food, to provide its lodging, and exercise its powers of offence and defence. Nor is this a solitary instance. Other insects are endowed with similar delicacy of organization. The imagination recoils with wonder from the multiplicity and variety of provisions invented by nature for the security of the apparently feeble insect tribes. We have still to consider this fragile creature as demonstrating the line of demarcation between mankind and the brute creation.

"Man is sent naked into the world, feeble, helpless, unendowed with the wings of the bird, the swiftness of the stag, the tortuous speed of the serpent; without means of defence against the claws or darts of an enemy, nay, against even the inclemency of the weather. He has no shell, no fleece, no covering of fur; nor even a den or burrow for his hiding-place. Yet by force of his natural powers, he has driven the lion from his cave, despoiled the bear of his shaggy coat for a vestment, and the bull of his horn to form a drinking cup. He has dug into the entrails of the earth, to bring forth elements of future strength: the very eagle, in traversing the skies, finds himself struck down in the midst of his career to adorn his cup with a trophy of distinction.

"Which of all the animal creation could have supported itself in the midst of such difficulties and such privations? Let us suppose for a moment the disunion of power and action, of God and nature. Nature has done wonders for the insect before us; for man, apparently nothing. Because man, an emanation from God himself and formed after his image, was created feeble and helpless as regards the organization of matter, in order to demonstrate the divine influence of that ethereal spark which endows him with all the elements of future greatness."

"Explain to me, at least," interrupted Charney, "the peculiar value of this precious gift, bestowed, you say, exclusively upon the human species: superior in many points to the animal creation, surely we are inferior in the majority. This very insect, whose wondrous powers you have expounded, inspires me with a sense of inferiority and profound humiliation."

"From time immemorial," replied Girardi, "animals have displayed no progress in their powers of operation. What they are to-day, such have they ever been; what to-day they know, they have known from the beginning of the world. If born so lavishly endowed, it is because they are incapable of improvement.—They live not by their own will, but by the impulse imparted to them by nature. From the creation until now, the beaver has constructed his lodge upon the same plan; the caterpillar and spider woven their cocoons and tissues of the same form; the bee projected his cell of the same hexagon; the lion-ant traced without a compass its circles and arches. The character of *their* labors is that of exactitude and uniformity; that of man, diversity; for human labor arises from a free and creative faculty of mind. Judge, therefore, between them! Of all created beings, man alone possesses the idea of duty, of responsibility, of contemplation, of piety. Alone of all the earth he is endowed with insight into futurity, and the knowledge of life and death."

"But is this knowledge an advantage; is it a source of happiness?" demanded the count.—"Why has God bestowed upon us reason by which we are led astray, and learning which serves but to perplex us? With all our superiority, how often are we forced to despise ourselves! Why is the exclusively privileged being the only one liable to error? Is not the instinct of animals preferable to our glimmering reason?"

"Both species were not created for the same end. God requires not virtue of the brute creation. Were *they* endowed with reason, with liberty of choice as regards their food and lodgment, the equilibrium of the world would be destroyed. The will of the Creator decided that the surface of the globe, and even its depths, should be filled with animated beings; that life should pervade the universe; in pursuance of which, plains, valleys, forests, from the mountain top to the lowest chasm,—trees, rocks, rivers, lakes, oceans, from the sandy desert to the marshy swamp; in all climates and latitudes; from one pole to the other; all is peopled, all instinct with life, all blended in one vast sphere of existence. Whether sheltered in the depths of the wilderness or behind a blade of grass, the lion and the pismire are alike at their post assigned them by nature. Each has his part to play, his place to guard, his predestined line of action; each is enchained within its proper bound; for every square of the infinite chess-board was from the first appropriately filled.—Man alone is free to range over all; to traverse oceans and deserts; pitch his tent on the sand, or construct a floating palace on the waters, to defy the Alpine snows or the fervors of the torrid zone,

'The world is all before him, where to choose
His place of rest, and Providence his guide.'

"But, if Providence indeed exert such influence, from whence the crimes arising in all human communities, and the disasters which overwhelm mankind?" cried Charney. "I sympathize in your admiration of all created things; my reason is overwhelmed when I examine the mighty whole, but on descending to the history of the human species—"

"My friend," interrupted Girardi, "arraign not the wisdom of the Almighty because of the errors of mankind, the devastations of a hurricane, or the eruptions of a volcano! Immutable laws are imprinted upon matter, and the work of ages is accomplished, whether a vessel founder in a storm, or a city disappear beneath the surface of the earth. Of what account in the sight of the Almighty are a few human existences more or less? Does the Supreme Being believe in the reality of death, the darkness of the grave?

"No! But He has conferred on our souls the power of self-government, and this is proved by the independence of our passions. I have portrayed animals submitted to the irresistible influence of instinct, possessing only blind tendencies, and the qualities inherent in their several species. Man alone is the parent of his virtues and his vices; man alone is endowed with free agency; because for him this earth is a place of probation. The tree of good and evil which we cultivate here, is to bear its fruits in a higher or a lower region. Do you imagine the omniscient God so unjust as to leave the afflictions of the virtuous unrewarded? Were this world the limit of our reward and punishment, the man who dies by a stroke of lightning ought to be counted a malefactor, and the fortune of the prosperous should suffice as a certification of excellence!"

Charney listened in silence: impressed by the simple eloquence of his instructer, his eyes were fixed upon the noble countenance on which the excitement of a mind innately pious was imprinting an almost august character of inspiration.

"But why," at length murmured the count, "why has not God vouchsafed us the positive certainty of our immortality?"

"Doubt was perhaps indispensable," replied the venerable man, rising and placing his hand affectionately on the shoulder of his youthful companion, "to repress the vanity of human reason. What is the merit of virtue, if its rewards be assured beforehand? What would become of free will? The soul of man is expansive, but not infinite; vast in its power of apprehending its own distinctions and of appreciating the Creator by the mightiness of his works; yet so limited as to render it profoundly sensible of its dependence upon Providence. Man is permitted a glimpse of his destinies—faith must effect the rest.

"Oh! mighty and all-seeing God" cried Girardi, suddenly interrupting himself, and clasping his hands in all the fervor of supplication, "lend me the strength of thine arm to upraise from the dust this man who is struggling with his human weakness and the desire to reach thy fountains of light! Lend me thy wisdom to direct the aspirations of this longing and bewildered soul! Lend eloquence to the words of my lips, that they may be endued with the strength and power of the faith that is in me!—The humblest of thy creations, a flower, and an insect, have startled the skeptic in his self-security; give grace to these, O Lord! if not to me, to perfect the work thine infinite mercy has begun; and if not by me, by the humble plant before us, be the miracle of thy holiness accomplished!"

The old man was silent. An ecstacy of prayer had taken possession of his soul; and when, at the close of his unuttered devotions, he turned towards his companion, Charney was bending his head upon his hands, clasped together upon the back of the bench where they were sitting. On raising his head, his countenance bore traces of the most devout meditation.

From the Gambier Observer.

THE LITURGY.

We will give the opinions of some eminent divines upon liturgical worship in general, and upon that of our Church in particular. The favorable opinions of those who do not participate in our worship must surely carry great weight with Nonepiscopalians.

From the earliest ages of which we have any accurate knowledge of the manner of conducting public worship, forms of prayer have been used—nor until within the last three hundred years were they ever objected to. It is well known that the Jews had a prescribed form for their temple service, in which our Saviour and his apostles must have united, when they "went up into the temple to pray." Our blessed Lord gave his express sanction to precomposed forms of prayer, when he declared to his disciples that form which is honored with his name; and said, *when ye pray say, Our Father which art in heaven, &c.* On another occasion he says, "After *this manner* therefore pray ye"*—making this prayer *a model.* But in another case, "When ye pray *say,*" *&c.*, he evidently enjoins it as a *set form.*†

"That eminent Nonconformist, Richard Baxter, whose praise will be in all the *churches of the saints* to the end of time," maintained that "*all social prayer necessarily implied a form.*" In his "Cure of Church Divisions," he says—"I never heard any separatist, or anabaptist, or any other public minister, but he imposed a form of prayer upon all the congregation. *He is void of common sense, that thinks that his extemporary form of prayer is not as truly a form to all the people, as if it had been written in a book.* The order and words are not of your own invention, but invented by another to your hand, and imposed upon you to use. For I hope you come together to pray, and not to hear a prayer only. But the difference is, first, that one imposes every day a new form on you, and the other imposes every day the same; secondly, that one tells you not what words you shall pray in before you hear them, and the other writes them down for you to know beforehand."

We have given the testimony of one distinguished for his eminent piety and learning. We annex that of another scarcely less distinguished. "I should think," says the Rev. John Newton, "an evangelical liturgy a great blessing, as it must secure the people (that is, the bulk of the nation) from being exposed to the same uncertainty and disappointment from the reading-desk as they are liable to from the pulpit. For they who cannot or do not preach the Gospel are not likely to pray agreeably to the spirit of the Gospel, if that part of the public service was likewise left to their own management. Or shall we say it is an advantage to some Dissenting congregations, that their ministers not being confined to a form of sound words, there is little more of grace to be found in their prayers than in their sermons? Is it not too hastily taken for granted by many, that God cannot be worshipped in spirit and truth by those who use a form of prayer?—or that he will not afford them who so approach him any testimony of his acceptance?

"If the words of a form suit and express the desires and feelings of my mind, the prayer is as much *my own*, as if I had conceived it on the spot. On the other hand, if I have the greatest readiness and fluency in diversifying expressions, so that my prayer should always appear unstudied and new, yet if my spirit, or the spirit of those who join with me, be not engaged in it, though I may admire my own performance and be applauded by others, it is no better than a mere lifeless form in the sight of Him "who searcheth the heart." Not to say that many who profess to pray extempore, that is, without either a printed or a written form, go so much in a beaten path, that those who hear them frequently can tell, with tolerable certainty, how they will begin, when they are about the middle, and when they are drawing to the close of a prayer."

"It cannot be denied that the Lord himself appointed forms of prayer and praise, to be used in the Old Testament Church. When the ark set forward, and when it rested, Moses addressed the Lord—not according to the varied emotions of his own spirit, but statedly in the same determinate expressions—Numb. x. 35, 36. So likewise in the solemn benediction which the high priest was to pronounce upon the people, Numb. vi. 23–28. Again, at the presenting of the first fruits, though the heart of the offerer might be filled with gratitude, he was not to express it in his own way, but the Lord himself prescribed the form of his acknowledgment, confession, and prayer. Deut. xxx. 12–15."‡

"We have given these remarks at length, because, coming from such a man as John Newton, "whose praise," like that of Baxter's, "is in all the churches," it is presumed that they will elicit the attentive considerations of Nonepiscopalians. But we have what will be considered by them as much higher testimony—that of the Reformers.

"Luther and Melancthon, and even John Calvin himself, maintained "the expediency of liturgical forms." "As to a form of prayer and ecclesiastical rites," says Calvin, "I highly approve that it should be certain, from which it may not be lawful for any minister to depart, as well in the consideration of the ignorance and weakness of some, as that it may more plainly appear how our churches agree among themselves; and, lastly, that a stop may be put to the giddiness of those who affect novelties."§

"A liturgy was offered some years ago to the public," says the Christian Observer, "by a respectable Dissenting minister [the Rev. Lant Carpenter, LL. D.] from whose prefatory address the following passages are selected: 'In our present mode of conducting religious worship, too much depends upon the minister. On this account it is to be feared that some are too apt to look upon prayer as the business of the minister only, and not to consider it, at least not so much as they ought, as a duty in which they themselves are equally concerned. It appears to me that our mode of worship is too confined for the young and ignorant; and I am persuaded that something ought to be done to render our public services less tiresome, and more interesting to such persons. *Forms of devotion would give a solemnity and dignity to our public worship, and a stability to our religious societies, in which I think they are now deficient.* Our public worship is too uncertain and fluctuating; it depends on the frame of the person's mind who officiates, which is variable, and it changes when ministers are changed; *and it appears to me that there is something more solemn and venerable in public liturgies, where responses are used, and where all the people are evidently employed in worshipping their Maker.*"

In addition to these testimonies upon the excellence of the liturgy, all readers of the religious papers printed in this country, have seen a notice, that the Rev. William Bengo Collyer, D. D. LL. D., one of the most influential of the ministers of the Dissenters in England, has published a liturgy for the use of the Congregational Churches in that country.

It is computed by writers upon ecclesiastical subjects, that seventeen twentieths of the Christian world use liturgies.

In conclusion, "we might multiply testimonies of this kind," says the Rev. Mr. Dorr, "to almost any extent; but enough has been adduced to show that precomposed forms of prayer are agreeable to Scripture; that they have the sanction of our Lord and his apostles; and that in the estimation of the most pious and learned men who ever lived, they are highly expedient and proper."

* Matthew vi. 9.
† Dorr's Churchman's Manual, p. 168.
‡ Newton's Works, Vol. iii. pp. 406, 407.
§ Banner of the Church.

From the Protestant Episcopalian.

A REMARKABLE DREAM.

Some years ago there lived in the city of New York a Presbyterian minister of great talents, of great eloquence, and of great eccentricity. His peculiarities, often entirely inoffensive, were frequently misinterpreted, and not unfrequently unkindly and maliciously misrepresented. It so happened, that it came to his ears that an officer of his church, one of his deacons, had secretly been making very free with his character. He was exceedingly wounded at this unkindness in one of his own flock, and one whose office ought to have led him to protect rather than traduce his pastor's reputation; and he adopted the following pointed and effectual way to give him a rebuke. Those who are in the habit of assailing the clergy, and particularly of finding fault with their pastors, may perhaps derive some benefit from the story. For their special edification the narrative is given. He went to the house of the traducer, and was received as usual with great cordiality. He seemed indifferent, however, to the assiduities which were shown him, and appeared distressed and sad. His *friend* inquired the cause of this singular change in his deportment, for he was of a remarkably cheerful and communicative disposition. The minister told him he was sad indeed, and had good reason to be so; for he had ascertained that even some upon whom he had relied as his friends were secretly traducing his character, and undermining his official influence. The deacon expressed great regret at this information, and assured him of his support and influence at all times. He then told him that he was weighed down under the frightful impressions of *a dream* which he had had the night before, and which he could not banish from his mind; and that after the assurances he had just received of his attachment and confidence, it troubled him more than ever. Pressed to repeat this remarkable dream, he told it thus: I dreamed last night that I died. As soon as my spirit parted from my body, it was taken in charge by an angel, by whom it was conducted through a dark passage, of frightful gloom and horror. At one particular spot in this dismal valley, I heard groans and shrieks, and clanking of chains, at the noise of which I started back in terror. My conductor encouragingly bade me feel no alarm, and told me kindly that we were passing the mouth of the place of condemned spirits; but that we should soon be beyond the hearing of their sufferings. He told me also, that if I felt the desire, and had the courage, he would give me a view of this place of torment; and I consented. He took me to an iron door which flew open at his touch, and immediately I found myself on the verge of an immense inverted cone, inside of which there was a spiral staircase leading down to the bottom. I was led along these steps; and every now and then we came to the grated opening of a dungeon, through which I saw some miserable being in the agonies of his condemnation. At last we reached the end of the stairs, which led us directly into a large room, which I saw crowded with criminals seeming to await their doom, and laughing and exulting fiends. I saw the devil, seated upon an elevated throne, with a huge iron crown upon his head, and a massy iron sceptre in his hand. As we entered I saw him cast a fierce and malignant glance at a particular person in the crowd, and sternly command him to be brought before him. The individual thus pointed out advanced with trembling step, and with horrible agitation, seeming to anticipate his fate, stood up in a sort of box, guarded by frightful-looking demons, who seemed to exult in his dismay. I caught a glance of his countenance; and, O deacon, it was *you!* I could not believe my sight—but I soon heard your name called, and verified your voice. I found indeed, to my horror, that it was you. The devil seated on his throne, called out to you in a stern voice, that made me quiver, to declare yourself, and to answer the questions that should be put to you. And there ensued the following dialogue. The devil asked you if you had been a professing Christian, and if so, to what church you were attached. You answered that you had been for years a member and an officer in —— church. The devil asked who was your pastor—to which you answered, the Rev. Mr. ——. The devil asked you if he was what people called a good man—to which you answered, you had always so considered him, and he always had that general character. The devil asked you if you and your pastor had been particularly intimate, and if you had ever professed devoted friendship to him—to which you answered in the affirmative. The devil then asked you if you had been in the habit of praising him to his face and warmly commending his character, and his preaching, and his course of proceeding as pastor of the church—to which you answered firmly, yes. The devil told you to consider. I saw you hesitate a moment; but at last you firmly answered you had. The devil then asked you, in a sly arch tone, if you had ever gone about the parish whispering things against your minister. You hesitated and faltered; but the devil, roaring out most hideously, stamping his foot and shaking his huge sceptre, commanded you sternly to answer. In a faint quivering voice I heard you, to my astonishment, answer *yes.* He then inquired if it was true that you had written a certain anonymous letter to your minister, of a fault-finding and impertinent character. You faltered again; but the devil said, "You need not deny it—I dictated it myself." You hung your head with shame, and stammered out, "I have." "So then," said he, "you confess that you have been guilty of going about among your brethren, lessening the character of your minister, whom you praised to his face, to whom you professed the warmest friendship, and whom you believed to be a good man; and that you have written him an anonymous letter?"

These words were uttered in a tone the most malicious and scornful; and with a glance towards me so significant as to attract your attention. You turned and saw me. You seemed covered with confusion, and convulsed with terror; but upon being commanded to answer, you said, "I cannot deny that I have." The devil then descended from his throne, and walked up directly towards you—then taking the huge iron crown from off his own head, and placing it on yours, he said with a look of scorn, and a hellish smile of pleasure, "then wear this: you are more worthy of distinction here than I am." Immediately the whole infernal throng set up a roar of laughter, and began to taunt you with "*deacon* ——, *deacon* ——, a *Christian* are you, eh!" At last I saw you loaded with chains and dragged away, shrieking in the most piteous manner. I looked off from the frightful sight, and begged my conductor to hasten away; and as we turned to depart, I heard a massy door grate upon its hinges, and heard cries of "put him in," "put him in." The loud noise of a heavy bolt succeeded next—and woke me. I found I had been dreaming. But the dream has left a deep and melancholy impression upon my spirits; and that's the reason I am sad this morning.

The deacon took the hint. The dream and the circumstance of its narration got wind in the church; and the mouths of the parish gossips were shut for some time.

PRINCIPLE OF CHRISTIAN LOVE.

The frequency and earnestness with which St. John has inculcated mutual love, his declaring that it is the only sure proof of our love to God, and his assuring us that it banisheth from the mind of the person who possesses it all fear of the judgment, may justly make us solicitous to form a just idea of so excellent a quality, and raise in us a sincere endeavor to acquire it. I therefore observe that since the love which the Gospel enjoins is a duty which is due from all to all, it cannot be that which is called the love of esteem, because of that none but the virtuous can be the objects. Neither can it be the love of gratitude, since gratitude is due only to benefactors; but it must be the love of benevolence, an affection which all may exercise toward all, only it is more especially due to the good.

Yet every kind of benevolence will not mark a person as a real disciple of Christ, nor banish from one's mind all fear of the judgment, because some may be benevolent naturally, and others may do beneficent actions merely to gain applause, or to promote some worldly purpose. Whereas, the benevolence peculiar to the real disciples of Christ, is that alone which proceeds from love to God, and from a regard to his will. So John hath told us, chap. v. 2. By this we know that we love the children of God in a right manner, when we love God, and from that principle, keep his commandments, particularly his commandment to love one another. Not, however, in word or tongue only, but in truth and in deed, by doing them good according to our power. If so our love to each other is to be judged of and measured not so much by the warmth of our affections, for that depends on one's natural temper, as by our doing good to others from a regard to the commandment or will of God. That true Christian love consists in beneficence, John hath taught us, by telling us that as the love of God consists in doing us good continually, so our love to one another consisteth in doing them good, even to the laying down our lives for them, (1 Epistle iii. 16.) According to this view of love, persons whose natural temper does not admit of great warmth of affection, but who from a habitual regard to the will of God, do all the good they can to others, really possess a greater degree of the love which Christ hath enjoined, than those persons, who, having warmer affections, are moved to do acts of beneficence merely from natural dispositions, without any regard to the will of God.

If the love which Christ hath enjoined consists in beneficence, how fortunate are those to whom God hath given the means of doing good, not only to their own relations and friends, but to the poor and needy who apply to them; and how cogent are the obligations which God hath laid on the great, the powerful, and the rich, to be general benefactors to mankind, by doing good and communicating. Being thus imitators of God in his highest attributes, they do what is more acceptable to him than sacrifice, according to the saying of the heathen poet Menander, translated in Adventurer No. 165.

"He that offers in sacrifice, O Pamphilus, a multitude of bulls and goats, of golden vestments, or purple garments, or figures, or ivory, or precious gems, and imagines by this to conciliate the favor of God, he is grossly mistaken and has no solid understanding. For he that would sacrifice with success ought to be (*Chresimon*) beneficent, no corrupter of virgins, no adulterer, no robber or murderer for the sake of lucre. Covet not, O Pamphilus, even the thread of another man's needle, for God, who is near thee, perpetually beholds thy actions."

"Temperance, and justice, and purity, are here inculcated in the strongest manner, and upon the most powerful motive, the omniscience of the Deity. At the same time, superstition and the idolatry of the heathen are artfully ridiculed. I know not among the ancients any passage that contains such exalted and spiritualized thoughts of religion."—*McKnight.*

From the Sunday School Journal.

ANECDOTES OF DR. GOLDSMITH.

There are few of your readers, young or old, who in the course of their lives have not been indebted to the pen of Goldsmith for many hours of enjoyment. His Animated Nature and epitomes of history are—or used to be—the delight of young and intelligent minds; whilst his poems of the Traveller, The Hermit, and The Deserted Village, to say nothing of other works of his imagination, are among the familiar recollections of every school-child. It is painful, in reading the life of so distinguished an author, to discover few traces in his private character of that seriousness which a reader of his more popular productions would expect. But in one respect, at least, the disposition of Goldsmith may be held up in honorable contrast with th spirit of selfishness which is always too prevalent in the world: I mean the kindness of his feelings towards every one in distress, and his readiness to make any sacrifices of his own comfort for their relief. I have copied some instances of this for the benefit of your readers; and shall only add, that if natural sensibility can lead a man to such acts of self-denial, what ought to be the effect of Christian principle on the hearts and lives of such as profess to feel and live according to the Gospel?

EXTRACTS FROM PRIOR'S LIFE OF GOLDSMITH.

Dr. Rowley, a physician of eminence, in habits of intimacy with him, related an instance of generosity, bordering on imprudence, to which he was witness.

Having waited upon the poet with a small sum of money raised for the purpose of rescuing him from momentary embarrassment, one of his countrymen was admitted during their conversation, and related a tale of wo calculated to work on the feelings of Goldsmith. His sensibility, tremblingly alive to such appeals, knew no restraint from prudence, and snatching up no inconsiderable part of what had been brought for the relief of his own necessities, put it into the hands of the applicant, and dismissed him.

Such solicitations appear never to have been made in vain, however great the inconvenience to himself, so that his sensitiveness to distress became at times almost morbid. He has been known to quit his bed at night, and even when laboring under in disposition, in order to relieve the miserable; and when money was scarce, or to be procured with difficulty by borrowing, he has nevertheless shared it with such as presented any claim to charity.

[In his early life he set out from Cork, in Ireland, on a journey of a hundred miles, with but five shillings in his pocket. Writing to his mother, he says;]

"However, upon the way, I met a poor woman, all in tears: she told me her husband had been arrested for a debt he was not able to pay, and that his eight children must now starve, bereaved as they were of his industry, which had been their only support. I thought myself at home, being not far from my good friend's house, [merely a stopping-place,] and therefore parted with a moiety of all my store; and pray, mother, ought I not to have given her the other half crown, for what she got would be of little use to her?"

[On another occasion, when residing in London, in an obscure house—]

His benevolence, as usual, flowed freely whenever he had any thing to bestow; and even when he had not, the stream could not always be checked in its current; an instance of which tells highly to his honor. The landlord of the house having fallen into difficulties, was at length arrested; and Goldsmith, who owed a small sum for rent, being applied to by his wife to assist in the release of her husband, found, that, although without money, he did not want resources; a new suit of clothes was consigned to the pawnbroker, and the amount raised, proving much more than sufficient to pay his own debt, was handed over for the release of the prisoner.

[One of his acquaintances wrote of him—]

At another time, while deeply engaged in amusement with company, he suddenly rushed out of the room to give charity to a poor woman singing in the street, whose notes of distress he could not bear.

Our doctor had a constant levee of his distressed countrymen, whose wants, as far as he was able, he always relieved; and he has been known to leave himself without a guinea, in order to supply the necessities of others.

[Another writer says—]

His disposition of mind was tender and compassionate: no unhappy person ever sued to him for relief without obtaining it, if he had any thing to give; and rather than not relieve the distressed, he would borrow. The poor woman with whom he had lodged during his obscurity several years, in Green Arbor Court, by his death lost an excellent friend; for the doctor often supplied her with food from his table, and visited her frequently, with the sole purpose to be kind to her.

[In an epitaph on him, it is said—]

Another's wo thy heart could always melt,
None gave more free—for none more deeply felt.

VETERAN MISSIONARIES.

The second charge of the Bishop of Calcutta notices the following venerable men now engaged in the East, in these words: "The Rev. Mr. Kolhoff, in his 74th year, and the 51st of his services in the mission. The two others are Dr. Rottler, in the 85th year of his age, and 62d of his ministry, and Dr. Caemerer, who came out in the year 1789, and is now senior chaplain at Tranquebar, aged about 67 years, and 45 years in the field of service, in India. Who could fail to be animated and strengthened in the warfare of the Cross, while speaking, as he was, in this charge, over the graves of Swartz, Horst, and Gericke, at Tanjore?"

The second charge of Bishop Wilson has many sound and sensible remarks, mingled with his apostolic advice to his clergy, and to the Indian Church at large. The following language is as well suited to the banks of the Mississippi, and, indeed, to our whole country, as to the shores of Bengal.

"Entreat, (says the Bishop of Calcutta,) above all, your new flocks to avoid a fickle, fluttering temper, never satisfied, but wandering from one thing to another in opposition to 'the heart's being established with grace.' The most tender charity for all their Christian brethren, of every name, is their duty. No censure—no condemnation of others—no irritation. But, on the other hand, no confusion, no indifference to the solemn worship of God and his sacraments, no contempt for the ministry of the word, no affectation of a general and indiscriminate discipline—which is, in fact, an absurdity—no abuse of the words love, and unity, and peace. * * * If India is to have a vital, permanent Christianity, that Christianity must be accompanied with the worship, and sacraments, and authorized ministry, to which Christ has attached his blessing. A Christianity without a specific doctrine and discipline, is no Christianity at all. When we are persuaded in our own minds, let us act boldly and consistently on the conviction."

Another sentence of this delightful charge is entitled to the serious attention of every missionary of the Cross. Among the instructions urged by Bishop Wilson, he says, what indeed, belongs to every minister of Jesus:—

"You must let the missionary be the example of deference, reserve, and modesty, in his intercourse with those in exalted station. Frowardness, conceit, neglect of little attentions and courtesies, meddling with what does not concern him, and taking liberties upon kindness shown, are totally opposite to the meek character of our lovely and most humble Lord and Master. Servility, indeed, on the other hand, is worse; time-serving flattery, connivance at vice, forgetfulness of the dignity of our ministry. But meekness is one thing, baseness another."

Gospel Messenger.

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March 25, 1837.—tf

A GENEROUS ACT.

Just published, by an individual, Zerah, the Believing Jew, *in aid of laying the corner-stone of Jesus' Church,* a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
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Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

July 12, 1837. tf

☞ St. Luke's Female School, corner of Grove and Hudson streets, will be reopened on the first Monday in September.
H. M. Phelps, Principal.
August 26.—3t.